

The Catholic Educational Review

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THE TEACHER IN THE GRADES

The fleeting summer has passed and we are again on the threshold of a new school year. Few of our teachers have experienced anything in the way of a "vacation"; summer schools and retreats have been their chief diversions. But if one may judge from the enthusiasm of individuals, the heavy schedule of July and August has not proven too exacting. There is an evident renewal of spirit and an eagerness to be back in the classroom.

Reading and instruction have no doubt made the average elementary teacher aware that deep-reaching changes are promised in her field. The attempted reorganization of the upper grades and their closer articulation with the high school by means of the Junior High, necessarily involve some difference of orientation down below. However it may be defined, the Junior High implies a type of education that will be broader than the existing grammar grade instruction, that will leave more room for exploration, initiative and experimentation on the part of the pupil. This means that a boy or girl at the end of the sixth grade must be thoroughly grounded in the tool subjects. The Junior High has no desire to teach the fundamentals. Now it is evident that, if we are to teach in six years what it has taken us eight years to teach heretofore, there must be some change of plan. Such a plan will have to be worked out with the advice and assistance of elementary teachers.

There are educators, men of vision and experience, who are not convinced of the wisdom of the Junior High School plan. They admit the need of reorganization, but feel that the interposition of a new unit of administration will only add to the

confusion. They recommend that secondary education begin at the end of the sixth grade and that there be a closer articulation between the high school and college, possibly a merging of the two into one institution comparable to the German gymnasium. This plan likewise puts the responsibility on the elementary teacher of doing, in six years, what she has been taking eight to do. Only here and there does one hear a voice raised in defense of the eight-year elementary school.

It is quite generally admitted, then, that we are taking too much time for the completion of the fundamentals, while it is commonly charged that we are not teaching them well. The usual explanation is the overloaded curriculum. Much pruning has been done. Obsolete materials have been eliminated; teaching processes have been shortened and simplified. Yet new materials clamor for admission, and the burden increases in spite of all the attempts at diminution.

At times one experiences some misgivings concerning the prevalent philosophy of elementary education. It is derived from Froebel and assumes that the school should not be a preparation for life, but life itself. Its vogue in this country is due principally to John Dewey. It is an attractive theory, lending us a vision of a happy little commonwealth of children, living through experiences on their own plane, doing things, making things, learning things that are meaningful to them, acquiring the school arts more or less incidentally, the while they engage in projects that introduce them to real life and fit them gradually for the larger life that is ahead of them. Quite a contrast, surely, when compared with the remembered drabness and severity of the days of the "three R's." But do results appear as roseate as the theory? Are the outcomes all that we might desire? Is the editor of the *Saturday Evening Post* right when he puts down as a major evil from which the American public schools are suffering—"the reign of educational faddism, the introduction of ornamental and unnecessary subjects that cannot be taught save at the expense of the three R's and other fundamentals?" Are we turning out children whose knowledge is "all front and no back?"

This much at least seems to be true. There is a temptation on the part of American educators to forget that the school is

but one among many educational agencies. The child learns lessons at home, at church, on the playground—yes, even from his gang—that could never be learned ~~so~~ well at school. Of course education means the development of the whole man, but that does not mean that the whole task must be performed by one institution. There is a question as to whether home-making, play, or even the vocational arts can be taught in school at all. The proper place to learn how to keep house would seem to be in the house. Recreation too carefully directed ceases to be recreation. Do skills acquired in school-shops carry over?

It is often charged that the home no longer functions as an educative agency, that parents no longer teach their children anything about life and its obligations. This is, no doubt, true concerning two classes of homes, the very poor and the very rich. It certainly does not seem to be true about the great majority of American homes, the homes of people of ordinary or better than ordinary circumstances. The average American father and mother seem to be pretty much interested in the proper rearing of their children.

We must guard ourselves against the temptation to assume that we, as teachers, have everything to say about the children. We are simply acting "in loco parentis." Our task it is to supplement the work of the home, not to usurp it. And let us not forget, likewise, that the child has rights—the right to be let alone some of the time, to lead his child-life in his own way, to romp and play according to his own whim, and not always according to the rules laid down in some manual. By assuming an unnatural responsibility in the education of children, the school not only finds it difficult to perform its true function, but it likewise threatens to bring about disorganization in the basic institutions of society. The school should not try to teach things that are better taught elsewhere.

If the American elementary school does actually fail to train children in the fundamentals, the blame cannot be laid at the door of the processes whereby the fundamentals are taught. The methods whereby the school arts are presented are a very obvious improvement on the "hit-and-miss" that characterized the past. Scientific experimentation has discovered the rational method of teaching reading, for example, and no elementary teacher

should neglect to profit by the splendid work done along this line by Dr. Judd and his associates at the University of Chicago. Standard tests have pointed the way to better methods of drill in arithmetic. Spelling is being taught more sensibly today than ever, whilst geography and history are made to appeal to the reason, as they should, and not merely to the memory. Much remains to be done in the field of English, but even there we find improvements. If children are not properly grounded in these disciplines, it must be because their attention is unduly dissipated by too wide a range of interests. It is not the fault of the methods but of the time schedule.

If one were to suggest something like a program of self-improvement for the elementary school teacher for the year, it would fall under three heads.

1. Do not underestimate the scholarship necessary for successful elementary teaching. There is need for a background of culture, if one is to give the children the heritage that is their due. The elementary teacher is dealing with the roots of all knowledge, is touching the beginnings of every type of specialization. To interpret properly the fundamentals, she needs to know something of the sciences that grow out of them. We must be on our guard lest the idea should prevail amongst us that teaching in the grades is the function of lesser personalities, a matter of routine that anyone can master; that an obedience that consigns us to a grade school is a reflection on our ability. The work of the elementary school is second in importance to that of no other division. In our parish schools, in particular, where our aim is to ground the children in the principles and practices of Christian living, the best is none too good. The more we know, the better we can succeed in our work.

2. Every elementary teacher should keep abreast of the best modern methodology. She should be an assiduous reader of worthwhile pedagogical writings, particularly of such contributions as appear in the Yearbooks of the National Society for the Study of Education, the Journal of Educational Research, and the Elementary School Journal. She should examine new textbooks as they appear, ever alert to profit by any improvement they may demonstrate. She should visit the classrooms of other teachers, especially such as are known for some special excel-

lence. She should not be afraid to try out new ideas that occur to her personally out of her experience and thinking. By such individual experimentation does the science of teaching advance.

3. Scholarship and method are of the greatest importance, but they will never succeed without that deeper something that rating cards list as personality, but which, in our teachers, we may call sanctity. After all, this is the beginning and end of our lives, the reason for our being where we are. We will be judged not by what we know, or how we teach, but by the measure of our approximation to Christian perfection. Of course our advance in the religious life demands that we improve ourselves in all that pertains to our calling, and consequently a neglect of culture or method would constitute a dereliction of duty. But our principal aim should always be growth in the love of God and the spirit of the rule. It is easy enough to lose sight of this fact in these days of credits and semester hours, when the quantitative side of education is being so unduly stressed. There is so much to do, and so little time, that it is not surprising that the temptation comes to steal a few of the moments that the rule has devoted to prayer and religious exercises. Yet these moments are the most important of all, wherein our fainting spirits are refreshed, our minds clarified, our charity enkindled, our patience fortified, and all in all we are made more worthy and ready for the sacred task of teaching little children. Better fewer degrees than fewer prayers.

Sanctity, scholarship, teaching skill—a triple goal worth striving for. Add to this faith in the children, a faith that will respect their native ability and give ample room to the play of their initiative. Elementary teachers are prone to do too much for the child, to direct him too meticulously, to solve his problems for him, instead of allowing him time to solve them himself. Critics are not altogether wrong when they say there is too much spoon-feeding, too little pupil-effort in the American schools. Teaching encroaches too much on learning. "Mind your own business," might be a good motto for an elementary teacher. Children have a wonderful way of coming out all right if they are but let alone and given enough time.

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THE PRONUNCIATION OF LATIN

Resurgat!

But, was she dead? Yes, dead and buried. How can that be? Even now there is no language studied more than Latin. Yes, Latin may well be considered alive yet; but the pronunciation of Latin is dead and buried. But do not the many nations that study Latin read, pronounce, and speak it? They speak it, yes; but not with a Latin speech or pronunciation. Strange! Yes, strange indeed; too strange to last, I hope.

For about the same reason that in speaking about the voice of a great singer we take it not when the singer was a mere child, nor after he had become a decrepit old man, but when he was at his best, so we take here, in what we have to say, the Latin Pronunciation of the Augustan or Golden Age, when, we safely assume, it was at its best.

Resurgat! May she rise again!

The Latin language, having naturally grown with the Latin race, slowly at first but steadily, advanced rapidly in richness and beauty only after the much superior Greek civilization and culture had fairly subdued its proud Roman conqueror.

More naturally still, with the Latin language *its pronunciation*, like to a soft, flexible skin, living and elastic, which appears only outwardly and yet reveals the inner substance in all its graceful forms and motions, grew steadily in agreeable expressiveness. Both language and pronunciation reached their zenith in Caesar, Cicero, Virgil and Horace. One need not study long the masterpieces of these so carefully and severely trained, so highly gifted and cultured men to see what a close union and charming harmony there always is between thought, sentiment, and expression; and how delightfully their pronunciation must have been in keeping with, and closely fitting, both thoughts and words. And what young scholar, fed on Caesar and Cicero, whilst hearing one of those eloquent Italian or French orators, so evidently and thoroughly in love with his language and his art, preach to an enraptured audience, would not think it the rarest treat to hear a Cicero, in the senate or forum, speak one of his great orations in that magnificent, genuinely Roman, *ore*

rotundo pronunciation? But, alas! not only Cicero is no more, but that splendid pronunciation is no more.

With the Roman Empire, downward went the Roman tongue; and with the Roman tongue, of course, down went its beautiful Roman pronunciation. Soon, no later than the sixth or seventh century, when the lordly Latin tongue ceased to awe and rule the streets and market-places of the world, and was forced by the young, self-willed barbarians to take refuge in the episcopal and monastic schools, it ceased to be any people's tongue and became, in a true sense, a dead language.

Luckily, or, better, providentially, when not only the pronunciation but the language itself seemed about to slip from their grasp, the bishops and abbots, with their diligent and docile clerks and monks, stepped in and rescued the fast-fading and crumbling manuscripts which were carrying their precious freight, together with the hopes of immortality of many authors besides old Horace, from irreparable destruction. But alas again, the subtle, airy thing, the pronunciation of the Golden Age, which, in great part, had already vanished in the air beyond hearing and recalling distance, still followed the fatally easy line of least resistance, and at last, under the increasing pressure of the barbarian dialects, completely surrendered to the rude, unfeeling invaders. That this is no exaggeration and that the surrender was complete, we have only to look at the final result, little noticed, and yet one of the strangest historical events: all the European nations, twenty or so in number, without any exception that I know, study Latin, teach Latin, correspond in Latin, think that they speak Latin, and yet in very truth do not speak Latin. They pronounce Latin just as they pronounce their native tongue. The Italians, let us state it clearly once more, pronounce Latin just as they pronounce their Italian; the French, as they pronounce their French; the English, as they pronounce their English; and so the rest. These so various pronunciations, all false in principle, differ from one another just as much as the respective languages differ, and they agree with the real Latin pronunciation only in so far as this happens to agree with the various native tongues. Could Virgil or Cicero have thought such a thing possible?

The pronunciation of Latin, then, was really dead; not only in the sense that, for one reason or another, nobody used it, but

in the sense that nobody knew exactly how it was pronounced by Cicero or Virgil. It was truly a lost pronunciation, or, at least, it was so successfully hidden in fragments here and there that it took the ablest and most expert philologists years of painful research to discover and recover the scattered, hidden fragments and reconstruct the pronunciation of Ancient Rome.

Before going farther into our subject I wish to call the reader's attention to two features of the strange historical fact mentioned in the preceding paragraph. The first is that the European nations, with regard to the pronunciation of Latin, enjoy not simply national uniformity but unity, almost absolute identity, pronouncing Latin just as they pronounce their own native tongue. The second feature is the universality of this state of things all through Europe. This universality and the ease with which it was brought about stamp this strange fact as the effect of some natural law, give it, in consequence, an air of respectability, and warn us that there is likely more power of resistance behind it and more good in it than we suspected and that it would be unwise thoughtlessly to inveigh against it.

This unity or identity of pronunciation, besides, has appreciable and appreciated advantages which we must not undervalue. Take, to make this clear, the concrete example, as we know it to be in France. There the parents and teachers have only to see that their children or pupils learn how to read French well; then they need only put Latin books into their hands, and the children will read, without any further tutoring, Latin with the same facility, correctness of utterance, with the aplomb and admiring satisfaction with which they read French. Their organs of speech, being from birth set and afterwards specially trained for French, they will naturally pronounce Latin with greater facility, and in a sense better than they would ever be capable of pronouncing it later on, were they to adopt the Italian or the Roman pronunciation. Hence in their Latin grammars there is no need of any rules of pronunciation; no distracting difficulties about pronunciation interfere with the memorizing of declensions or conjugations. To make quite sure of what I have just said, I looked into the venerable "L'Homond," which I studied in that dear, so exact, and conscientious Petit Séminaire de Rheims sixty-five years ago. No trace there of any rule of pronunciation; not even is there found

in it, for the benefit of a young foreign student, the simple direction: "Pronounce Latin just as you pronounce French." But see how far this advantage of identity of pronunciation goes. In the French churches, the identity of the pronunciation of Latin and French shows to advantage. Never any discordant foreign sound is heard there from the altar, the pulpit, or the choir. What is not French, the people know it is surely Latin, and the good old woman who never studied Latin has quite a deal of it in her "paroissien"; but that presents no difficulty to her, it reads just like French, and by this time she understands nearly all of it.

We may now see more clearly what a big question it is for a nation in such circumstances to change from the native pronunciation of Latin to another, be this the Italian or even the true Roman. This state of things which was brought about so easily, naturally, almost imperceptibly, as to look providential, and which has proved in certain ways beneficial, all but precludes a return of the Roman pronunciation to its former vitality and its rightful place of usefulness and honor.

And were it not for the real inconveniences of a serious character, which can only be removed, and the notable advantages which can only be obtained, by the adoption of the genuine Latin pronunciation; were it not for the distinct and unique reasonableness of the claims of the Golden Age pronunciation and especially for the favorable conjuncture of facts which bears a kind of providential look, I would entertain very little hope of ever seeing its own pronunciation restored to the Latin tongue.

To begin with one of these situations, does it not look and sound strange, though undoubtedly true, that towards the middle of the nineteenth century the conditions for the recovery of the Augustan pronunciation of Latin were more favorable than they were at any time since the early part of the Middle Ages? Philology, and especially comparative philology, had greatly advanced and developed by the middle of the last century; collections of valuable inscriptions had been made and were now available; exhaustive monographs had been written on all helpful subjects; communications from country to country were much easier and quicker. The time for all manner of literary research work seemed more propitious than ever.

This advance in the science of letters and the greater facilities

of communication brought naturally into more general notice the scattered and hidden elements necessary for the reconstruction of real Roman pronunciation of Latin, and made the inconveniences of that great variety of pronunciations of that most taught and studied language appear greater and more unbearable. Hence came more frequent and insistent calls for the work of recovering the true pronunciation of Virgil and Cicero. Among the first to make the call were men who were in search of the best medium for international, world-wide oral intercourse; then came the professors of the universities themselves who were daily more and more bombarded by their students in the midst of their learned dissertations on the classical languages by such simple questions as "But, Herr Professor, how did the Romans pronounce this word, this syllable, this letter?" Questions which the learned doctor had either to dodge, or acknowledge his ignorance on a matter the most elemental in his science. Then came the bigger questions: "Does not the Latin lose by not being taught in its own pronunciation? Is not great injustice done to Latin masterpieces and their authors?" What Frenchman would not leap out of his skin had he to listen to Lafontaine or Bossuet read to him by an Englishman or a German, just as if it were English or German? And what lesser outrage do we to Latin, nay, to Virgil and Cicero, when we pronounce their highly artistic composition as if they were English or French? With such a pronunciation in his mind, would Virgil have written his verses the way he did? Or would Cicero, were he to come here, or go to France or England, understand his own speeches? No wonder, then, that the gentle, sweet-tongued Mantuan bard, when some time ago, in return of compliment, Dante brought him into the beauteous, heavenly light, on a tour through his lovely Italy, la belle France, and merry England—where, of course, to do him honor, his verses were recited in the best style by carefully trained scholars—stood the ordeal for some time; but at last, after a day or so in England, unable to bear the torture longer, our gentle, sweet Virgil abruptly asked his trusty guide to take him back to the netherlands, where he might freely give vent to his accumulated wrath and disgust by giving Horace and Virgil samples of how the cruel barbarians up yonder desecrate the holy light by butchering their dear helpless mother-tongue.

These inconveniences, resulting from the fact that a language

which is so much and so extensively studied, so much and variously used in schools and churches, increased steadily and became every day more apparent, as the peoples drew closer together for educational, industrial, commercial and religious purposes.

The English boy who crossed the Channel to go to a French school is one example among many. He had to give up, willy-nilly, the pronunciation which his father had so religiously taught him. He protested for a little time and tried to shock in revenge his innocent French companion who, with charming sincerity and complacency, tried to show off his knowledge and fine pronunciation of Latin by rudely styling it false and unmanly. "What! you pronounce *mūlierēs invēnērunt*, *mūliereś invenerunt*; and *sinē dīē* *siné dié*? and what is '*indulgentiām*'? Did I hear aright?" When his companion naturally found fault with his English overbearing and rudeness, the proud Englishman lost his temper and told him plainly: "Go to! Your pronunciation is not Latin at all. My father taught me Latin himself, and he surely would not teach his boy anything wrong." But that was all the satisfaction he could have. He had to knuckle down and learn that pronunciation which he so heartily despised. If, afterward, he went to an Italian or a German university, he had to begin all over again. There are thousands upon thousands of cases just as bad and worse. I began—pardon the personal intrusion; the importance of the case is my excuse—at home with the German pronunciation of Latin; later, in that conscientious Petit Séminaire de Rheims, I had to learn and use the French pronunciation of Latin; when I had thoroughly mastered the French pronunciation, I went to the United States of America. There, I found a pronunciation which I have never been able to seize, so uncertain, so slippery, so varied I found it; the German pronunciation would not do, the French neither, the English I would not touch. To adapt myself and avoid singularity—a young newcomer cannot afford to indulge in singularity. I adopted what I deemed a decent workable pronunciation of my own. Later, when not young any more, but not too old to learn, I went to Italy. From a few genuine Italian scholars, such as Cardinal Satolli, I had learned to admire the Italian pronunciation. Now, at the fountain-head, I took lessons from Italian masters, and, bent on

catching the fine, characteristic sounds, I went, for over a year, from one church to another on festival days to hear those highly trained choirs sing. How they so easily got around those many hissing consonants, those chicherings and shisherings, and those unspeakable, and certainly unsingable, sounds was a constant wonder to me—they must have changed or skipped them. This was the fourth change; the fifth, which I have made of late years, is to the only true, *the Roman pronunciation*. The sixth, and last of all, I hope will be the angels in God's choir. I beg pardon for putting myself in such insignificant evidence; but you have to give examples. Mine is far from being the worst.

These inconveniences, described here in a rather light and jovial vein, though grievous enough in themselves, become much more so when learned men or statesmen of various nations meet for scientific, economic, or political purposes, or when divines meet in synods to discuss and decide important religious questions, or even when the Catholic bishops are called by the Vicar of Christ to meet in ecumenical council and find that they are greatly hampered in their committee work and in their solemn public sessions, where they can scarcely understand each other when clear and mutual understanding is of the utmost importance; and all this for lack of uniformity in the pronunciation of Latin. This inconvenience, amounting to a notable drawback, was greatly felt during the last, the Vatican Council. No wonder, then, that the calls for uniform pronunciation of Latin become louder, more general and more insistent. These cries were heard at last. Towards the middle of the nineteenth century, a group of talented men, providential men they were, distinguished for their knowledge of ancient and modern languages and comparative philology, saw that the times were ripe for the recovery of the true Roman pronunciation. What were the leading motives of Kirekhof, Corssen, Emil Seelman, Lindsay and others to start with such determination and self-sacrificing zeal on their hard, self-imposed task, would be interesting to know, but the all-important thing for us here is to know whether they met with satisfactory success. Now, according to the formal, almost unanimous testimony of the best, irrecusable judges of these last sixty years, they accomplished their task so successfully, so thoroughly, and exhaustively as to make it final, leaving no chance for appeal or reversal.

Resurrexit

Why, then, the question naturally rises, did not the various, twenty or so nations of Europe adopt at once the newly recovered Roman-Standard pronunciation of Latin? Why did not the ardent Italian patriots hail with joy the reappearance, after a two thousand years' partial eclipse, of their imperial tongue in its own full splendor and beauty? And why did not the Church hail and embrace it as the only means of ever realizing that much-desired and desirable uniformity in her official and liturgical language? Nobody, of course, expects me to answer these questions fully, and, I must confess, I have for it at present neither the time nor indeed the sufficiently exact and complete information. The easy and in some respects advantageous identity of pronunciation of Latin which the various nations of Europe now enjoy within their respective borders, and the fact that in these nations, only the few, the learned, are conscious of the advantages which international uniformity procures, account to a great extent for this deplorable apathy. I may add that the scholars and students who by proper propaganda should make the people alive to this their loss, are almost everywhere too much engrossed by the captivating modern inventions, which come upon us so rapidly—too rapidly, in fact. For these inventions must, of course, be exploited at once and adjusted to private and public use. These studies and pursuits are more in harmony with the spirit of the time, and pay. And thus mighty little time is left for Latin or Greek, and none can be wasted on that pretendedly only-true Roman pronunciation. But, courage! The two powerful English-speaking nations, although not less intent on exploiting the secrets of nature, find time and men to consider whether they should adopt the newly recovered pronunciation of Latin. How far beyond the stage of simply considering they already are, the fourth edition of the pamphlet, "The Reformed Pronunciation of Greek and Latin," published in Cambridge, England, 1908, by Professors Edw. Vernon Arnold, Litt.D., and Robert Seymour Conway, Litt.D., gives, as regards England, clear and reliable information.

I give the necessary extracts verbatim so that they lose none of their weight.

Preface to the third edition (1907)

"In issuing a third and revised edition of this pamphlet, we think it may be convenient to give a short account of the movement which it is designed to assist."

"As early as 1871, attention was called in authoritative quarters to the unsatisfactory standards of Latin pronunciation in vogue in the United Kingdom, and a definite reform was advocated with the support of such eminent names as those of H. A. J. Munro and Edwin Palmer. This proposal was received with some favor by the English universities and public schools, with the result that the reformed pronunciation was recognized as a permissible alternative. In practice, however, it was seldom adopted, and appeared only to increase the existing confusion."

"When the University of Wales was founded in 1893 . . . it felt itself called upon to deal with this question. . . . Accordingly with the support of our colleagues we (the editors) drew up and published this pamphlet in 1895, the circumstances leading us to make use almost exclusively of the English, French, and Welsh languages to illustrate the pronunciation proposed. The scheme was officially adopted by the university and has since been in regular use in the principality; and this experience has shown that, whatever difficulties a change may cause to teachers accustomed to a different system, the system itself causes none to learners who are by it initiated to the study of Latin."

"During the last ten years the reform movement has steadily gained strength in England also. New grammars and school books have familiarized Latin teachers in all parts with the proposed change; and their representative associations have with practical unanimity declared in its favor. The restored pronunciation of Latin is now advocated by the Philological Societies of Oxford and Cambridge, and by the Associations of Assistant Masters and of Assistant Mistresses; it has been adopted with practical unanimity at a numerously attended meeting of the Classical Association recently held in Manchester; and the Classical Association of Scotland gives its support on behalf of that part of the Kingdom. Within the last few weeks the Headmasters' Conference has by a decisive vote declared in its favor; and we trust that the reissue of our pamphlet will help to minimize any inconveniences that may be felt in what remains of the period of transition. . . ."

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Bangor }
Manchester } 1907.

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(To be continued)

THE THEOLOGICAL TRAINING OF PROTESTANT MINISTERS

There is a widespread impression that the education of Protestant ministers is much below the level of the training given to the members of other professions. Physicians, lawyers and engineers are compelled to undergo a rather long and severe apprenticeship both in and out of school before being permitted to assume the duties and responsibilities of their life work. The ministry has always been classed as a "learned profession." In some of the churches the educational prerequisites to ordination are as difficult and require as much time to complete satisfactorily as in any other walk of life.

The lax practice, however, of certain denominations, which ordain men not sufficiently qualified by training or scholarship, has given rise to the popular estimate of the low academic standing of the majority of those who call themselves ministers. That this estimate is not altogether wrong is admitted by Dr. Kelly in his recent study of Protestant Theological Schools, which was undertaken for the express purpose of inquiring scientifically into the "widely held belief that the machinery and methods used in educating Protestant ministers were inadequate."¹ A study of this work, and it deserves study, not a mere perusal, convinces one that in spite of the progress made in theological education during the last twenty-five years, a great deal yet remains to be done before the majority of Protestant ministers can in any true sense of the word be said to belong to a "learned profession."

Not only the explicit findings of this survey bear out the popular judgment; a consideration of the many factors in the situation, not touched upon by the study, point to a condition in the Protestant churches which demands intelligent and widespread reforms before the academic status of the minister can be said to approximate what it should be, considering the work

¹"Theological Education in America—A Study of One Hundred Sixty-one Theological Schools in the United States and Canada," by Robert L. Kelly, LL.D., Executive Secretary, Council of Church Boards of Education. (George H. Doran Co., N. Y.)

he is called upon to do and the place which is accorded him in the community.

"Theological Education in America" is an example of the best in modern educational diagnosis and prognosis. It contains a wealth of information collected at great expense and according to the most approved methods. Not only were questionnaires sent to the seminaries studied, but personal visits were made by well-qualified experts who, by their own observation, tested the data received and evaluated it according to standards about which there could be no question. Furthermore, to make the study as objective as possible, both the data received and the deductions made were examined by an advisory committee of educational experts whose competency is above suspicion. The total result has been a volume of which the Institute of Social and Religious Research, Dr. Kelly, and his associates in the work have every reason to be proud.

The Protestant churches have gone about the reformation of their seminaries in the only logical way, by accepting the services of a fact-finding commission to point out, as impartially as possible, both the excellencies and defects of their system. What practical results, looking towards the betterment of theological education, shall flow from this survey is a problem for the leaders in the churches. The work itself of the survey was thorough, scientific, painstaking. No higher praise need be bestowed upon it.

The early American colleges were founded primarily to train men for the ministry. Thus in 1636 Harvard was established with the purpose of preventing an "illiterate ministry" succeeding to those who had been educated in English colleges. Andover (1808), as a separate theological school, grew out of the Harvard experiment. It was not, however, the first Protestant seminary in the United States, that honor belonging to the Dutch Reformed Seminary at Flatbush (1774).

Since the beginning of the nineteenth century the number of theological schools has increased rapidly, until today there are 131 institutions which go by the name of "seminary." Some are separate institutions; others are attached to or closely affiliated with large universities. The movement towards university affiliation is very marked, although a large number of seminaries

still maintain an independent existence. The larger of these detached seminaries are rapidly becoming something more than vocational schools. Their curricula have been greatly enriched, the students are more mature and better prepared than those of the ordinary seminary, while the work done is often of a distinctly post-graduate character. Berkeley Divinity School, Drew, Iliff and Auburn are examples of this type of university-seminary.

The development is in marked contrast to the lines along which Catholic theological education proceeds. Catholic seminaries are undergraduate theological schools, requiring four years of intensive study and vocational training, approximating and, in many cases, surpassing the amount and quality of work done by the model Protestant seminaries. Graduate theological education, as we conceive it, means an additional three years to the ordinary four-year course and demands an exhaustive study of one particular field of theological, historical, or scriptural knowledge. Catholic seminaries give no higher degrees than the Bachelor of Theology, and very few grant the bachelor's degree. The doctor's degree must be earned at the Graduate School of Theology at the Catholic University or at one of the large European universities. The distinction, therefore, between undergraduate and graduate in the Catholic system of theological education is clearly drawn.

It is difficult to make out to what special group or type a particular Protestant seminary must be allotted, as it is to evaluate correctly the kind of training given, due to the fluidity of the Protestant conception of a seminary no less than to the fact that many schools carry on both graduate and undergraduate, and some even college and high school work at one and the same time that they give instruction in theology. A direct result of this educational confusion is that no definite standards for theological training are applicable to the 131 seminaries under Protestant control. "For instance, of the 131 seminaries in the United States, 22 are departments of colleges—usually detached and denominational colleges. These colleges, for the most part, are below standard. . . . 29 are located near, and in some instances are affiliated with, institutions which are approved" (p. 30). There are other seminaries, about 15,

which are little better than high schools, while some reach only the college level.

The teaching personnel in the majority of Protestant seminaries appears to be of a high, and in some cases of a superior grade (p. 42). While the majority of institutions require that the teaching staff profess the teachings of the particular denomination which controls the school and in most instances exact specific doctrinal pledges or declarations, in some cases a very liberal attitude is maintained. At the Harvard Theological School for example, one professor is a Catholic. Many seminary professors engage in productive scholarship, in outside activities, and since most of them are ministers, in the preaching work of the church.

The teaching methods in vogue in these seminaries are the ones used in most colleges, the textbook and lecture methods being almost universally adopted. That a complete overhauling of these rather antiquated means of presenting material is necessary, the survey brings out. Too often are the lectures mere sermons in disguise or wordy exhortations unrelieved by a serious discussion of the topic under examination. More discussion by the students themselves, a broader development of the spirit of research, a greater use of the library facilities of the institutions are needed. Strange to say, little use is made by seminarians of the library—"the libraries in seminaries visited were sometimes found locked and unheated, with little to indicate workshop conditions" (p. 55).

Very little is said in the survey of the spiritual life and spiritual training of the students. From the Catholic point of view spiritual training is looked upon as quite an important element in the making of the priest as are his courses in theology and sacred scripture. The Protestant denominations, like the Episcopalians and Lutherans, who place a great deal of insistence on the liturgical side of religion, give more time and thought to the spiritual welfare of their theological students than do the Evangelicals. None of the seminaries, however, appear to bestow on the development of spiritual ideals and to the forming of their clergy by prayer, meditation, and spiritual reading, the care which characterizes such instruction in the seminaries of the Catholic Church. The statement of one seminary president

who "asked why the seminary should concern itself with such matters" (p. 58) is simply beyond our comprehension.

The seminary curriculum has not shown radical changes in the last seventy-five years, but has followed, though not slavishly, the European types after which our early efforts in theological training were modeled. In 1870 most seminaries emphasized the exegetical aspects of theology, demanding of all students a knowledge of the Bible in the original Hebrew or Greek. At the beginning of the century, exegesis had lost much ground, the insistence being placed on the historical and practical aspects of theology. Today there is a marked tendency towards the practical subjects, such as sociology, religious psychology, and religious education. The Methodists particularly have changed the orientation and the content of the theology course given in the institutions under their control. "No group of denominational seminaries is making a more strenuous effort to apply thorough scientific methods to the training of preachers who are to become social engineers and religious educators" (p. 99). The more conservative, ritualistic bodies have not followed along in the new paths. They still regard their ministers as "priests," the seminary as a training place for priests, and quite logically demand of the curriculum that it emphasize those subjects necessary or useful to a trained priesthood. There is small likelihood of their adopting the more liberal curriculum, since their viewpoint cannot be harmonized with the "social engineer" conception of the ministry.

There is noticeable in the Protestant seminary world a decided movement in the direction of affiliation and even closer connection with the large universities. Yale, Harvard, Chicago and Princeton maintain theological schools as organic parts of the university. There are decided advantages in such connections. Expenses are kept down by utilizing the equipment and staff of the university, while the range of elective courses which can be offered under such circumstances surpass the facilities of even the best-equipped detached seminary.

The university-seminary makes a distinct appeal to certain types of mind. The disadvantages of such connections, however, are many and serious. Denominational lines are likely to be much obscured, and the hustle and bustle of life at a large

university cannot but react to the detriment of spiritual training. Wherever possible, the seminary should use the laboratories, equipment and other facilities of a nearby university. We doubt very much the wisdom of the policy which would permit the theological school to be absorbed in or be dominated by the ideals of any of our American universities, even of the first rank. The small seminary, and the majority of Protestant seminaries are of this character with an average attendance of thirty, will have to fight for its very existence in the near future against the absorbing tendencies of the large centers of learning.

The survey describes the typical theological student as one who is "in the twenty-to-thirty-year age-groups, is likely to have been brought up on a farm, is a high-school graduate who has studied three or four years in college, has felt a definite vocational call, has migrated from his home state to another to attend the seminary of his choice, prefers a city environment both for training and for the pastorate, receives free tuition for his professional education and may receive aid for living expenses, and expects to keep a permanent denominational connection which shall largely influence his life. This student represented the average of a body of 9,000 in the United States in 1921-22" (p. 152).

The social status of Protestant divinity students, the great majority being sons of farmers or of ministers, and their rural origin, makes intelligible the advocacy by them of certain social and economic doctrines while it supplies the key to an understanding of many of the religio-political phenomena of our country, in the making of which the preacher has always played a leading rôle. The large majority of students come from the rural states, Texas leading, and the "states highest in objective educational ratings and those highest in the proportion of men entering the ministry are rarely coincident. They are rather in reverse ratio" (p. 156). These facts have a great significance for the student of Protestant activities and seem to bear out the oft-repeated statement that certain movements have their origin in and gain momentum from a set of factors in which religion is more or less negligible as a controlling force.

The educational preparation of many theological students is not of the best. Most of them come from the small denomina-

tional colleges not recognized as standard. Of the "7,522 cases reporting, 44 per cent are known to have college degrees" (p. 164), and the percentage would be decreased considerably if the remaining 1,500 had reported. The showing of Protestant seminaries in this regard is very bad when compared with the preparation demanded for entrance to a Catholic seminary. No Catholic student may enter upon theological work until he has received a college degree or its equivalent. The four years curriculum as outlined for all our seminaries is of such a character that without college preparation the student would become a drag upon the class and would be compelled or, of his own free will, would drop out of the course.

A number of very serious problems confront the Protestant churches in the maintenance and development of their seminaries. The survey indicates some of them, but makes no attempt to determine adequate solutions. The problems are, in most cases, identical with those which the Catholic Church in the United States is now facing, and the suggested solutions are naturally of great interest to us. The primary question appears to revolve about the function of the seminary. What is the seminary for? If its dominant purpose is vocational, the organization, curriculum, and staff problems are readily solved in line with this basic purpose. The questions of university affiliation, of the graduate seminary, fall naturally, according to this conception, into a subordinate place, since the higher institutions would accept only the exceptional student or one who is preparing for the career of seminary professor. The multiplication of seminaries involves another problem which cannot be answered solely by an appeal to the standards of the efficiency expert. The small seminary having 60 to 80 students with a capable faculty of 5 to 8 professors is a decided asset to any church. This need not mean that each state or each diocese must maintain its own seminary. Considerations geographic and economic, no less than social and spiritual, should be weighed carefully before founding a new theological school.

From the Catholic angle the standardization of the seminary is one of the outstanding problems. Our difficulties are not so numerous as those which affect Protestant schools, since by Canon Law certain fundamental courses must be taught, and

this of itself entails standardization. However, many knotty problems still remain, particularly in the field of articulating the work done with the needs and requirements of the country. A set of standards concerning seminary education in all its phases, as well as to the amount and degree of preparation required for all candidates for entrance to a theological seminary, which could be accepted universally, would be a godsend to Catholic schools. Mere formal standardization is scarcely necessary. What is required are a clearer definition and a more scientific correlation of the traditional subject matter in the face of the everyday demands made on the parochial clergy working in the United States. Bound up intimately with such questions are those others which involve changes in teaching methods and in the emphasis placed on certain subjects to the detriment of more practical items in the curriculum.

The relation of the seminary to the community is one to which insufficient thought has been given. Every seminary has its own contribution to make, not only to the spreading of the doctrines of the church but to the spirit of the community in which it is situated. As one of the sources of the ideals, and as the training ground for the spiritual leaders of a state or a diocese, no seminary can afford to neglect any opportunity for improving the tone, the social, economic, and cultural side of life of its own immediate surroundings.

Finally, the financial problem looms large in seminary education. Is the method at present in use for financing seminaries adequate and scientific? Is it wise to give theological training free to so many students? The seminary, theological education, and the church itself might all be better off if a demand were made that each student pay from his own resources, whenever possible, the expenses incurred in his preparation for the ministry. A great many of the facts affecting the financial status and maintenance of seminaries are not known. Until they are known, small progress shall be made towards a sound financial policy.

A study of "Theological Education in America" brings to the fore many questions which are troubling the minds of an increasing number of educators today. Nothing is so vital to the continued influence of religion or our national life than a preparation of its leaders according to the most approved educa-

tional standards, and in keeping with the advances which both educational theory and practice have made in the last quarter of a century. It is not difficult to connect the acknowledged and widespread lack of religious faith and knowledge with the inadequate and, in many cases, slipshod training for the ministry which many have received. The conclusions drawn from the now well-known "Indiana Survey of Religious Education" become clarified in the light shed on the problem by the survey of seminary education conducted by the Institute of Social and Religious Research. No greater compliment could be paid Dr. Kelly and his coworkers, Dr. O. D. Foster and Miss Lura Beam, than to express the hope that in the near future as careful and objective a survey of Catholic seminaries be undertaken as they have made of Protestant theological schools in America.

JAMES H. RYAN.

A HIGH SCHOOL COURSE IN RELIGION¹

BY A BENEDICTINE PRIEST

I. GENERAL PRINCIPLES

I. NATURE OF RELIGION

1. *Religion is interior.*—That the teaching of religion must take its cue from the nature of religion goes without saying. That it actually does so is likewise a truism, even if a more hidden one. For any man can teach only what in actual fact his religion is to him. If his conception of religion is wrong, it is this wrong conception of religion that he will teach. As the water cannot rise above its source, and as knowledge not possessed cannot be imparted, so true religion cannot be taught by him who has not a true understanding of what religion really is.

Religion with many persons takes on some external forms of action and remains at them. Such religion is but a faint shadow of true religious virtue. It is but a cloak that hides the true poverty existing in heart and mind—a blind that covers up before the eyes of others the true nakedness of the soul. If this fact is lost sight of, religious education and religious training easily assume the form of an inculcation of external forms to the neglect of the vital core. Young souls may be marched

¹ The following pages contain in a reconstructed form the general outline of a four-year course in religion. The course was introduced in the College Preparatory School of St. John's University, Collegeville, Minn., during the last school year. It was compiled by a Benedictine Priest of the community of St. John's Abbey, which conducts the school, and is an elaboration, with further additions, of a suggested course in religion outlined in Father Kelly's "Zeal in the Classroom." The course is only in its first stage of experiment. Circumstances caused it to be launched in the classroom before the desired amount of discussion regarding it could take place. That deficiency is being remedied at present. Regular meetings of the religion instructors are being held at intervals, in which it has so far become evident that the general spirit and the general tendency of the course are acceptable, and that readjustments will for the present be made only in various minor matters. The course calls for two periods of class a week.

It is hoped that the publication of this outline will result in some valuable constructive criticism from readers of these pages, and that thus it may add its mite to that great desideratum of Catholic education—a more satisfactory and natural method of religious instruction. As these pages were reconstructed before the publication of the recent *Bulletin of the Catholic Educational Association*, the valuable paper on religious teaching in the high school contained therein could not be taken into account.

regularly to the reception of sacraments, to frequent devotions, and still not get beyond the acquisition of external habit which is upheld by dint of the pressure of external circumstances. Religion does not consist in the multiplication of such devotional exercises, and many souls trained to these have never had a taste of the true joy and beauty, of the essence of religion.

All instruction in religious truths that bases actions wholly or chiefly on external motivation must be condemned. If religious teaching knows no other motive than that of authority, if it hides its dearth of motive behind the authority of the Church whose coercive power alone is made to lend force to arguments, it may arouse only an instinctive counter-impulse in the human heart. The latter must be made to say of itself and to itself: "I will do this . . . I wish to do this henceforth . . . to avoid that from now on." As long as something good remains in the heart, it is from there that the impulse for action must be made to rise. Only where a human character has so fallen to pieces as to be altogether helpless and scattered must coercion of various kinds be firmly applied until a foothold is prepared for internal motives.

The consequences to souls are sad if the teaching of religion should by word and example foster the impression that religion is but a "police affair." Real religion is a positive force that must actuate from within. Books may be written and sermons preached in great numbers on the mistakes of the young or the wayward, on what styles of dress are indecent, what familiarities of intercourse wrong, what constitutes neglect of duties at home, in church, in school, in daily life, etc.; all these will effect nothing constructive by themselves. Only where positive religious virtue has previously been acquired and cultivated until it has become a second nature, until it has entered the very life of the individual, will such external exhortations reap much fruit, and then they will almost be unnecessary. The truly religious souls would in most cases instinctively recognize and shun the wrong as an evil, and not stop to speculate as to how far they may go without committing a real sin. The above externalities may offer matter for illustrations or for driving home the deeper truths, but they are only externals after all. Of course, they afford an easier way of teaching and preaching. Less mental

effort is required of the teacher or preacher in cataloging and condemning the external actions, of course; while to bring out emphatically the deeper and simpler motivating truths of religion requires much more exertion and study and effort, without which the ultimate influence that will move will and heart cannot be hoped for. Ultimately grace alone effects this result, certainly; but grace makes use of natural means at the disposal of man. And man's nature is not merely an external mechanism.

In teaching, as in sermons, this interior aspect of religious virtue must be the chief aim; all else by itself avails naught, nay may be a positive hindrance. A great sermon, containing argumentation well wrought out, and still better turns of phrases and climaxes, may indeed elicit the admiring commendation of minds become enthusiastic thereover. But as a great interior man expressed it: "If I am told that my sermon was *beautiful* I know that it has been useless and missed its mark; I have merely entertained." The word of God is not mere human knowledge for the mind, nor entertainment. If its subtle religious influence has made a soul disposed for the grace of God, the consequent working of that grace in it is so interior, delicate, divine, that the first impulse of the soul is rather to keep that experience from the public gaze and cherish it within itself in silence and solitude. True religion, having this aspect of the hidden, is particularly something mysteriously interior. And since the imparting of religion means the attempt to foster this interior growth, it presupposes an appreciation on the part of the teacher of just this interior nature of religion. Now the interior man responds most profoundly to the sublimely simple and the natural, which are the very characteristics of the truths of our divine destiny and redemption, awful as they may at times appear to be.

2. *Religion is of the whole man.*—Religion, entering into the innermost nature of man, can no more be a mere affair of momentary sentiment, or of selfishness, than a mere form of intellectualism. Its true possession by man cannot be accomplished by its exclusive appeal to one phase of his nature. It must be possessed by the whole man and must therefore be rooted in and find a response in everything that makes up human nature. Religion is not a matter of gloom, above all, that overcasts man's

countenance at intervals between longer periods of smiling joy and pleasure; it is not a sort of repressive remedy for the evil of joyousness, an antidote to the poison of pleasure. The creature has in fact been endowed by the Creator with capacity for pleasures of various kinds for the very purpose of being thereby led to Him: material pleasures of sight, hearing, smell, taste, and touch—the beauties of nature and art, the charms of music, the deeper beauties of plant and animal life; moral pleasures—the ties of family, of friendship, of practiced virtue; intellectual pleasures—the joys of literature and science, of discovery and contemplation of truth; supernatural pleasures, the happiness of prayer, religious practices, the touches of divine grace. All of these pleasures are given to the creature to enjoy. But as the creature is not an end in itself, so, too, these pleasures are not ends in themselves. They are instruments for the higher good of the creature, instrumental pleasures given him for the better attainment of his end. And this is true of all these kinds of pleasures without exception; all of them are to be as drops of oil that facilitate the progress of man towards God.

Whenever there is a duty for man to perform in life, there is a corresponding instrumental pleasure given him to facilitate its performance. Always the soul can find in itself a basic spring of impulse towards performing the proper action called for at the moment. The various capacities for pleasure with which man has been endowed, far from checking, or being checked by, a sense of duty, are to be utilized towards his end, sublimated into a higher purpose. But in so far as man here on earth sees the eternal truths only dimly through a glass and is face to face with the crasser things of earth, the nearer and more clearly seen instruments may receive an unmerited emphasis over against the more real but more faintly realized truth eternal. Man's journey on this earth is to be a passage leading through created things to God. But man walks his true journey only by faith and easily feels himself far from God Whom he cannot see, while the creatures among whom he walks he can see with the open eyes of the flesh. Thus it may happen that, instead of using the various pleasurable capacities for sustaining his progress towards God, he may view them and the pleasures connected with them as ends in themselves. He then seeks his ultimate

satisfaction and repose in them, and they gain a stronger hold on him in their own right. The fascination of the really trifling makes him lose sight of the really important, and concupiscence upsets the just order of things. Thus that which should be a means on the road to spiritual progress and advance becomes an obstacle.

If this is the condition of any soul, through the false emphasis of its religious education or through lack of proper education, such a soul contracts an abnormal affection for things created. Therefrom spring inordinate self-love, selfishness, un-Christian egotism. In fact, the whole cause of much religious perversion lies in this subversion of the proper order of things, the neglect of the one essential good which is the glory of God, and the substitution for it of the one essential evil, the glory in their own domain of things which have no right but that of being related to God. The remedy for such a condition, or the preventive, is not the suppression of pleasures but their proper alignment, their use as instruments of religious life. And the basis for this condition is to be found in the kind of religious instruction received.

II. RELIGIOUS INSTRUCTION

1. *Instruction of the whole man.*—These fundamental viewpoints are clearly defined in "The Interior Life" by Tissot. As they are the fundamentals of religious virtue, so must they also be the basis of all sound religious instruction or training. Once the teacher is himself firmly grounded in these principles and understands how religion must be rooted in the whole man, in all his parts, the teacher will more safely guide the different wills towards God—lead them through the mazes of things earthly towards the one thing necessary. The non-Catholic educator only too often must be satisfied to build up character by the inculcation of external habits of action, a mechanical character; or else for a more inner motivation he must root the habits of virtue in motives of self. The tendencies towards self-development of a worldly kind are made the mainsprings of character action; and for that reason such training is often found wanting when its product is face to face with the demands of a nobler, unselfish duty in life. The Catholic educator can do all that the non-religious educator can do, and do it more thoroughly and

lastingly. He can show that the best development of self is a development towards God, and that there is no real development of self that does not tend towards God, that does not spring from motives of God. He will attain this end only if he turns the entire man in the direction of God, if man in all his capacities is a harmonized development towards that higher ideal.

Religious training therefore above all cannot be accomplished by a mere development of an understanding of divine truths. Mere intellectualism in religious truths does not by itself bring about a virtuous character, a union with God. It is narrowly onesided. Christian dogma itself proclaims that the soul is made perfect rather through acts of the will than through acts of the intellect. Character is ultimately developed unto God only by doing; and religious training is eminently a training unto life, unto the producing of rich fruits. In its secular counterparts this principle is readily acknowledged. The dominant effort that will make an expert carpenter is not the studying of the rules, designs, and measurements, of the technique, but is the actual practice of the trade. The same principle is naturally adopted even in games and contests. However well a player may study the rules and the tricks of a game, a mere mastery of these apart from actual practice will never make the accomplished player. There is no way of reaching his end except by effort resulting from the will also to do.

Now religion being essentially the tendency or activity of union between man and God, no man can be educated religiously unless such tendencies towards God are developed together with his understanding of divine truths, unless no part of him is kept aloof from the divine and considered as a personal possession of the self and of the self alone. All of him belongs to God. It is necessary therefore to train especially the will unto God—a truism if ever there was one, were it not also sadly true that in practice it is often given only secondary emphasis or is totally neglected. All the tendencies of human nature must be given their proper exercise in the domain of religion, and must thereby acquire a higher field of play. This is the more necessary today when the child is surrounded by the means of satisfying these tendencies in an endless variety of ways. Today more than ever is it necessary to go beyond the mere doctrinal instruction of the

mind, to relate religion with all phases of human nature, with all of life.

2. *More than doctrinal instruction.*—When religious instruction is restricted to mere doctrinal materials it assumes the nature of a routine drill only too frequently. Children are often drilled for years in doctrines, laws, regulations, observances, practices, and arguments for their faith, only to disclose later on that they are not able to give an adequate answer to the many simple questions regarding religion put to them in practical life. While they may with all the best of will remain convinced of the correctness of their viewpoint, they are unable to give expression to that which seems to lie concealed in their minds. Their case is analogous to that of a class of confirmation candidates who had been laboriously drilled in the question and answer method of the rote catechism book. When the bishop asked them questions that were not in the catechism, the poor children squirmed and wriggled piteously, they searched their memories for the answers that seemed to fit the questions, generally to no effect, often with very ludicrous result. The drilling of rote question and answer is undoubtedly the line of least resistance for the instructor of religion, but does the good tree bear proper fruits?²

The mere doctrinal instruction must be supplemented with that which enters more deeply into the heart and will of man. It must be supplemented by just that which helps the simple but pious peasant give answers on matters of religion that confound the wise. Religious instruction must develop self-reliance in matters religious, and that is acquired only when the training is a training of the whole man. The development of religious virtue must be rooted in both mind and heart, in the whole soul where is the center of human activity. Anchored there, it will produce true self-reliance, instead of reliance on memory or

²This must not be taken to mean that the compiler would discard all rote-memory study of catechism questions and answers. He is speaking here of the finishing human product—ready to do battle in the world as an active soldier of Christ. He recognizes the necessity of the rote method for children in the first years of mental growth, even the partial use of it in the high school, especially where the deficiency of former years is to be supplied. But he decries the exclusive use of this method with more developed minds—the attitude that treats and teaches the mind growing to greater maturity with the very same methods as the mind that is only beginning to learn at all. What is at first a necessity, an indispensable means, may later on become a clog, a narcotic, to the mind.

on a book. It is almost invariably found that those who also live their religion in daily life and have all the advantage of the conviction of experience, have also all the versatility of experience, so that unaccustomed questions do not find them without the means of reply. Given a modicum of power of expression, the man who lives his religion will be a pillar of faith and a source of true information for all who seek aid or information from him. He alone possesses his religion as a true internal possession.

Just that must be the great aim of the instructor in religion—to make religion an intimate possession of those whom he instructs. Then the tongue will not lack the word to express what is in the heart. Then every action will be an expression of the whole man, and there will be no division against himself. For this the religious life must from the beginning be developed in all its aspects, in all its appeal to the different capacities of human nature. Sense, will, and intellect must respond to the inspiration of religion. None of these must be allowed to dry up because of inactivity; all must be nurtured simultaneously. Such alone can be the whole purpose of religious instruction. And for the accomplishment of this the proper means are found in the very nature of our religion—in its historical expressions, which show the vitalizing force of religion in man's life; in its liturgical aspect, which satisfies the sympathetic instincts of human nature; in mental prayer, which fosters true interior virtue and gives proper direction to the human will, together with the necessary strength to foster and promote its decisions. These are as so many avenues through which the soul comes the more firmly to possess its treasure of religious truths, which show forth the full worth and value of these truths as expressions of God Himself—Who alone is the life of man.

III. PRAYER THE LIFE OF RELIGION

1. *Teaching of mental prayer.*—The dogmatic tenets of our religion may be as dead matter in the mind unless they are so many bonds uniting the soul more closely to God, unless they are so many watchwords calling forth the virtue of religion to activity. A mere mental learning of these dogmas by one who has already implicitly accepted everything the Church teaches may bear no fruit whatsoever. But if the soul in learning the dogmas learns also to use the varied dogmatic riches as a means

to bring it to a more intimate contact with the Creator, they will become of the most vital interest and efficacy.

A most potent means for bringing the teaching of religion thus to life is mental prayer. Mental prayer is truly the intercourse of the child of God with its heavenly Father. It therefore embodies in itself the essential factor of true religion, and realizes the true purpose and value of the truths of religion. Mental prayer is often considered so difficult of accomplishment as to be impossible even for many if not most professional religious. However, in the simple form taught and practiced by Francis de Sales, and developed by him for the laity, it is within the compass of every high-school pupil, and a legitimate objective for every instructor in religion. Hence some part of religious instruction should invariably consist in training the minds in the use of such mental prayer. Thereby the souls will be taught how to gather properly their material for intercourse with God. Once the interest of a soul is aroused by such divine contact, the soul will spontaneously seek additional nourishment for it.

Interest in such mental prayer can be aroused not only in maturer minds, but even in the pupils of the lower grades that are familiar with the sacred history of the New Testament. What more natural than to lift the heart to God by means of the very words that Christ used for this purpose, Christ Who is the way, the truth, and the life for every soul? The New Testament is within the mental reach of even the child's mind, and its doctrinal matter offers the most excellent opportunities for real communication with God. What more natural than like Christ Himself to instruct children in the New Testament in such a way that they actually use the matter for lifting their hearts to God more artlessly? To teach the New Testament and to teach it as material for mental prayer is the best possible imitation of the Divine Teacher Himself.

Complaint is made very often by teachers of religion that souls as they grow older cease one by one the frequent exercise of various religious practices, even the frequenting of the sacraments. The change noticeable in youthful souls between the ages of eleven or twelve and eighteen or twenty is so remarkable that it can be interpreted not illogically as the effect of a gigantic disillusionment. If pious practices are the result of external

coercion, or of motivation not rooted in the heart, they cannot but collapse with the course of time. Direct individual urgings, emotional appeals, artless imagination of youth, all these have only sporadic efficiency. There is something more essential, more substantial and solid needed to make for habitual performance of religious exercises—something more, too, than the recitation of stock prayers day for day from the same prayer book. The modern hubbub of life so crowds the youthful hearts with appealing things of the world that matters less immediately tangible will survive only if deeply rooted in the innermost foundations of their nature. The practice of mental prayer should be a powerful means of causing the religious truths to be planted deeper in the very heart-soil of human nature.

2. *Mental prayer centers around Christ.*—Mental prayer should of course be taught to center especially around the presence of Christ in the tabernacle, around the Holy Eucharist. In the sacramental reception of Christ in particular there is the most obvious instance of the fitness of such converse between the soul and its Lord. The complaint is often heard that even older persons who have gone to Holy Communion quite frequently during some part of their life later on discontinue the practice almost entirely. The case has all the earmarks of the glamor of a novelty that wears off with repetition and is lost because of the final atmosphere of mere routine. And that is quite possible, if not also natural, as long as the soul depends for its whole inspiration on the regular recitation of printed formulas of preparatory and thanksgiving prayers out of one and the same book. At best such prayer has often only a general effect on the mind, and may even become dull and senseless. Certainly the intercourse of a child of God with its heavenly Father does not consist in this. If the child, however, has been practiced in the exercising of the most simple forms of mental prayer, especially as based on the many facts remembered from the Gospel stories of Christ Himself, there is an inexhaustible source of fruitful conversation with its Lord at its disposal. The words expressive of its devotion, God, Divine Person, Almighty, Merciful, Saviour, sins, Christ's Blood, forgiveness, love, service, etc., will then be alive with meaning, will be expressive also of the striving will, of the tendencies of the heart. There will be no mere recitation of words of truth,

but a real living in truth. Hence again the fruitfulness of teaching in its simplest forms the practice of exercising the will in mental prayer, and building up this exercise on the simplest and most appealing facts of God's dispensation. Only in that way will the truths of religion be surrounded immediately by their proper vital interest, and be a living force that grows like the mustard seed.

Mental prayer is at once the simplest and the most fruitful method of assisting at the holy sacrifice of the Mass. The thoughts underlying the principal parts of the Mass must be fixed well in the heart, if this sublime liturgical act is to be appreciated. Around these thoughts an infinite variety of considerations may be gathered to enhance the devotional attention at Mass. With contrition and humility we properly enter upon any intercourse with God, and at the beginning of Mass we have the Confiteor, the confession of priest and people. In a purified state we are ready to receive the divine messages as brought to all parts of the world—the first fruitful means of implanting the faith in the hearts of men—epistle and gospel. Again the religious soul wishing to please God desires to offer a sacrifice worthy of Him. Hence in the person of the priest and through the prayer of his lips it identifies itself with the Divine Son and Victim, becomes victim and priest with Him, and through Him becomes pleasing to God—offertory. At the Sanctus there is an overwelling burst of welcome to Him Who is thrice holy, Who is to come in the name of the Lord; and all the choirs of heaven are called upon to join in a worthy reception. It is indeed no time for formal prayers. The Guest is about to come, the moment is at hand and will not be delayed. The soul must make the best of its immediate opportunity, of the immediate moment, by a simple and natural expression of its aspirations.

If the spirit of mental prayer at all resides in the soul, it will not fail the latter at the supreme moment. This spirit will of course exercise itself also at other times of the day, in repeated liftings of the heart to God, however short; but it will have its highest effect at the supreme moment of the Divine Sacrifice. There will be no failure then to converse with God, no mental blank, no meaningless converse of the lips. There will be a union in spirit with the Divine Victim, unto complete self-annihilation, and regeneration through the redeeming sacrifice

of the Divine. Thereupon follows naturally the heartfelt thanksgiving and the bearing away of the rich fruits.

3. *Wider effects of mental prayer.*—Again with this practice of active union of the heart with God, in place of the passive reception of the formal word of the page often in semi-consciousness, comes a richer understanding of other practices. How well cannot the message of the weekly sermon sink into the heart that thus makes its living own the divine word of God! What an advantage to have been trained to use the truths of God naturally in converse with Him! And what a rich exercise of unexpected fruits the thoughtful and slow recitation of the sublime Our Father may be to a soul thus accustomed to breathing deeply the religious atmosphere of holy words and thoughts! Thus the teaching of right prayer becomes the essence of the teaching of religion because right prayer is of the essence of religious life and virtue. Of all the forms of disciplining the wayward spirit, too, right prayer is the most efficacious. Hence again it is the most profitable to teach. In it especially the purpose of religious teaching becomes most apparent, for there is no part of the religious experience which it cannot be made to serve fittingly, to enrich immeasurably.

To stress the teaching of mental prayer in this fashion may cause many a one to shake his head. But mental prayer is not meant to be a substitute for the teaching of religious truths. Without religious truths mental prayer is nothing. It feeds and lives just on them. But the truths, without mental prayer, are lifeless. Again perfect mental prayer cannot be taught in so many lessons; it is in part rather the spirit of this prayer that is to be inculcated. Directly only the very simplest forms of it—and it is essentially simple—can be inculcated in the class room, with occasional exercises in it, perhaps in writing. But its urging character of soul can accompany the discussion of every religious truth, and its spirit can constitute the subtle atmosphere of every instruction, provided the instructor himself knows by actual experience that religious virtue is mental prayer, and that the spirit of the latter is the spirit of Christ and of religion. In that case all the historical facts of our holy religion, all the liturgical apparatus of the active life of the Church, not only its chief function of the Holy Mass, can be made to breathe the life that is truly theirs.

(To be continued)

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The fourteenth summer session of the Catholic Sisters College was opened on June 28 and closed on August 7. The enrollment was the largest in the record of attendance at the Washington session. There were 421 Sisters and 19 lay women, a total of 440 students.

The Religious, representing twenty-eight orders and congregations, came from eighty-five district motherhouses in the United States and Central America. Thirty-one states were represented in the registration and fifty-one dioceses of this country and Central America.

The following charts show the registration in detail for states, dioceses, and religious communities:

CHART I

General Summary

Sister Students.....	421
Lay Students.....	19
Total	440
Religious Orders and Congregations.....	28
Motherhouses	85
Dioceses	51
States	31

CHART II

Students According to States (Including Lay Students)

California	5	New York	39
Connecticut	37	North Carolina	6
District of Columbia	12	North Dakota	2
Georgia	8	Ohio	28
Illinois	12	Oklahoma	3
Indiana	19	Pennsylvania	109
Iowa	2	Rhode Island	5
Kansas	2	South Carolina	18
Kentucky	10	Tennessee	3
Louisiana	6	Texas	5
Maryland	2	Virginia	4
Massachusetts	26	Washington	3
Michigan	7	West Virginia	7
Minnesota	2	Wisconsin	30
Missouri	5		
New Hampshire	3		
New Jersey	18		

FOREIGN COUNTRIES

San Salvador, C. A.	2
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CHART III

Students According to Dioceses

Alexandria	2	Manchester	3
Alton	2	Milwaukee	5
Baltimore	6	Monterey	3
Boston	12	Nashville	3
Buffalo	30	Newark	18
Charleston	18	New Orleans	4
Chicago	7	New York	8
Cleveland	16	North Carolina	6
Cincinnati	8	Oklahoma	3
Concordia	2	Ogdenburg	1
Covington	2	Peoria	3
Crookston	1	Philadelphia	62
Dallas	1	Pittsburgh	14
Detroit	5	Providence	5
Dubuque	2	Richmond	4
Erie	29	St. Louis	5
Fall River	14	St. Paul	1
Fargo	2	San Antonio	4
Fort Wayne	18	Savannah	8
Grand Rapids	2	Scranton	4
Green Bay	15	Seattle	3
Hartford	37	Syracuse	11
Indianapolis	1	Wheeling	7
La Crosse	10	Wilmington	1
Los Angeles	2	FOREIGN COUNTRIES	
Louisville	8	San Salvador	2

CHART IV

Students According to Communities

Benedictines	17	Mt. St. Joseph, Ohio...	5
Bristow, Va.	3	Mt. St. Vincent-on-Hud-	
Covington, Ky.	2	son, N. Y.	4
Crookston, Minn.	1	Charity of the B. V. M.	2
Elizabeth, N. J.	9	Dubuque, Iowa	2
Ferdinand, Ind.	1	Charity of the Incarnate Word	2
Ridgely, Md.	1	San Antonio, Texas	2
Bernardine	2	Charity of Nazareth	5
Reading, Pa.	2	Nazareth, Ky.	5
Blessed Sacrament	7	Charity of Our Lady	2
Cornwells Heights, Pa. ...	7	Baltic, Conn.	2
St. Casimir	2	Christian Education	3
Chicago, Ill.	2	Arlington Heights, Mass..	3
Charity	13	Daughters of the Cross	2
Greensburg, Pa.	4	Shreveport, La.	2

Daughters of Mary Help of Christians	2	Los Angeles, Calif.	2
San Salvador, C. A.	2	Hartford, Conn.	10
Divine Providence	2	Orange, Calif.	3
San Antonio, Texas	2	St. Louis, Mo.	4
Dominicans	24	Stevens Point, Wis.	5
Caldwell, N. J.	7	Tipton, Ind.	2
Everett, Wash.	2	West Park, Ohio	4
Nashville, Tenn.	3	Wheeling, W. Va.	7
Newburgh, N. Y.	4	St. Mary	3
Sinsinawa, Wis.	8	Fort Worth, Texas	1
Felician	14	Lockport, N. Y.	2
Buffalo, N. Y.	2	Mercy	99
Detroit, Mich.	5	Belmont, N. C.	6
Lodi, N. J.	2	Buffalo, N. Y.	4
McKeesport, Pa.	2	Chicago, Ill.	2
Milwaukee, Wis.	3	Fall River, Mass.	8
Franciscan	51	Grand Rapids, Mich.	2
Baltimore, Md.	1	Hartford, Conn.	25
Buffalo, N. Y.	1	Macon, Ga.	2
Chicago, Ill.	1	Manchester, N. H.	3
Glen Riddle, Pa.	16	Oklahoma, Okla.	3
La Crosse, Wis.	2	Ottawa, Ill.	1
Manitowoc, Wis.	10	Pittsburgh, Pa.	2
Milwaukee, Wis.	2	Providence, R. I.	5
Peoria, Ill.	2	Savannah, Ga.	4
Stella Niagara, N. Y. ...	5	Titusville, Pa.	28
Syracuse, N. Y.	11	Wilkes-Barre, Pa.	4
Holy Cross	16	Sisters of Our Lady of Mercy..	17
Notre Dame, Ind.	16	Charleston, S. C.	17
Holy Family of Nazareth	7	Precious Blood	3
Desplaines, Ill.	2	Dayton, Ohio	3
Torresdale, Pa.	5	Perpetual Adoration	4
Holy Humility of Mary	3	New Orleans, La.	4
Lowellville, Ohio	3	Presentation, Mary of	2
Holy Union of the Sacred Hearts	6	Oakwood, N. Dak.	2
Fall River, Mass.	6	Ursuline	23
St. Joseph	87	Cleveland, Ohio	9
Baden, Pa.	6	Decatur, Ill.	2
Brighton, Mass.	9	Greenville, S. C.	1
Chestnut Hill, Pa.	32	Malone, N. Y.	1
Concordia, Kan.	2	St. Joseph, Ky.	3
Erie, Pa.	1	Washington, D. C.	4
		Youngstown, Ohio	4

Fifty-seven lecture courses and ten laboratory courses were offered. There were thirty-six instructors, of whom twenty-six are members of the Catholic University faculty.

The following special lectures: "Negro Missions in the United

States," by Mr. Leon McNeil; "A Survey of the Situation," by Rt. Rev. Msgr. Edward A. Pace; "National Catholic Welfare Conference," by Mr. F. M. Crowley; "The Genesis of Church History," by Rt. Rev. Bishop Shahan; "State and Federal Educational Legislation," by Rev. Dr. James J. Ryan; "Radiosis," by Rt. Rev. Msgr. Edward A. Pace; "Around the World with the Missionary," by Rev. Fr. Michael A. Mathis.

There were the following concerts and recitals: Piano recital by Mr. Rudolph Gruen; Chamber Music Concert by Mr. Malton Boyce, Mr. Herman C. Rakeman and Mr. Alden Finckel. Radio concert by Mr. Ernest A. Valade, associate professor of electrical engineering at the Catholic University.

His Excellency, the Apostolic Delegate, Monsignor Peter Fumasoni-Biondi, accompanied by the rector of the university, Bishop Shahan, by the Auditor of the Apostolic Delegation, Monsignor Paul Marella, and the secretary, Dr. George Leech, visited the Summer School. He was met by the Summer School faculty, headed by the dean of the Summer School, Dr. P. J. McCormick, and escorted to the Assembly Hall.

After the introduction by Bishop Shahan, in which Monsignor Fumasoni-Biondi was introduced as "one of the most learned and distinguished of the Apostolic Delegates appointed to the United States," His Excellency spoke to the assembled students. He said that he was very gratified to learn that the Summer School numbered 440 students, of whom 421 were religious teachers representing 28 different communities.

The Sisters were praised by him in glowing terms for their self-abnegation. The fact that all of them were in actual teaching service, yet had given up a well-earned vacation in order to prepare themselves better for their work, was evidence, said His Excellency, of the noble spirit in which educational work was taken up by the religious who were teachers.

"The Church in the United States, of which the Holy Father is so justly proud," remarked His Excellency, "is greatly indebted to the teaching sisterhoods for the wonderful manifestations of faith I have seen here.

"I have visited many of the dioceses and every Bishop has spoken in the highest terms of the work of the Sisters. I congratulate you upon your accomplishments and sincerely hope that you will do everything possible to prepare yourselves for

your professional work, so that the Catholic schools of the United States shall be not only equal, but superior, to every other kind of school."

Archbishop Fumasoni-Biondi closed his address by asking God's blessing upon the faculty and students of the Summer School, and by imparting, in the name of the Pope, the Apostolic Blessing upon all present, their schools and their communities.

MARGARET M. COTTER,
Registrar.

CLASSICAL SECTION

The Classical Section of the CATHOLIC EDUCATIONAL REVIEW aims first of all to act as a bureau of information for teachers of the Classics, particularly those of our own schools. Questions sent to the writer will be answered in these columns or directly by personal letter, or they will be turned over to persons fully qualified to give them proper consideration. It aims also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of the Classics in secondary schools.

With this issue of the REVIEW, the Classical Section enters on the third year of its existence. Its aims have been restated above, and all Catholic teachers are urged to make full use of such help as it may offer them. They are also earnestly invited to contribute material for its columns.

The most important event in the Classical field since the last appearance of the section is the meeting of the Classical League held at Washington in the last week of June. The committee in charge of the Classical Investigation presented its "General Report" of 302 mimeographed pages, parts of which were read by Dean West to the assembled gathering. The more important portions are now being prepared for publication and will be ready for distribution this autumn. All members of the American Classical League will receive a copy without charge. All others may purchase as many copies as they desire at cost by writing to the headquarters of the League at Princeton, N. J.

The report contains a great mass of interesting data and makes definite and detailed recommendations on the content and methods of high-school Latin. Although all teachers will not approve every word of the report, all will find much valuable material in it. It will undoubtedly have a great influence on the teaching of Latin.

An effort will be made to publish a detailed review and criticism of the report at a later date.

Again we urge all teachers of Latin to make full use of the

League's Service Bureau for Classical Teachers, conducted by Miss F. E. Sabin at Teachers College, Columbia University, New York. Miss Sabin has an abundance of material which she distributes free of charge, and some which may be purchased at a minimum price. The best way to keep in touch with new material ready for distribution is by subscribing to *Latin Notes*, the official organ of the bureau. The subscription price is only fifty cents for eight issues, October to May.

Attention is called to Supplements I, II, and III of last year's *Latin Notes*, which are now in printed form and may be obtained for ten cents each. They are entitled: "English Pronunciation of Proper Names in the First Six Books of the Aeneid," "Vergilian Allusions in English Literature—A Convenient List for the Latin Teacher's Desk," and "A Bibliography for the Study of Vergil."

Prof. Roland G. Kent, in his little volume, "Language and Philology" (in "Our Debt to Greece and Roman Series," published by Marshall Jones Company, Boston, Mass.), discusses very simply and interestingly the occasions on which the English language borrowed from Latin and from Greek. In conclusion he says:

We have found that English owes to the classical languages about two-thirds of its vocabulary, that is, of the different words, and about one-sixth to one-third of all words used, without excluding repetitions; that monosyllabic words, and practically the entire technical terminology of the arts and sciences, come from the classics; that the means used today for making new words, namely, the prefixes and suffixes, are those coming from Latin and Greek, almost to the exclusion of Anglo-Saxon prefixes and suffixes; that even many Latin and Greek forms are used unchanged as English words. Our manner of presenting grammatical studies, our alphabet, and our different styles of printing and writing—these, too, we owe to the Greeks and Romans.

We have read recently that "the primary function of translation is the development of the power of thinking and of expression through the process of translation into adequate English of a thought already comprehended in Latin." In Miss Sabin's opinion, "nine-tenths of the poor English in the Latin classroom is the result of calling for the translation of a passage before the thought is clear in the mind of the pupil." We would

put it somewhat differently. Most of the poor English in the Latin classroom is the result of the teacher's paying too little attention to the thought of the passage. Very often a teacher will analyze most laboriously with her class every minute detail of form and syntax and then pass on to the next, without a thought first as to the pupil's knowledge of the sense of what was studied, and secondly of the student's presentation of that sense in idiomatic English. No thorough study of a passage is complete until the class understands the thought and has expressed it in good English. The study of the grammar is merely a means to that end.

The general revival in Medieval Latin seems to be ever increasing. Attention has been called in these columns to the activities of the Society for the Promotion of Medieval Studies. Articles on Medieval Latin literature are also appearing at regular and frequent intervals in the various classical periodicals. In the last number of the *Latin Leaflet* (University of Texas), Chas. F. Webb contributes "Some Observations on Mediaeval Latin," from which we quote the following:

Much of the mediaeval Latin is well worth studying. Especially is this true of the poetry, which is written on a great variety of themes—domestic, political, social, religious—and in many different meters. Not a few poems appear in rhyme, and this is generally more appealing than blank verse.

If wisely selected specimens of Latin poetry of the tenth and eleventh centuries should be properly edited and placed in the hands of high-school and college students, the experiment would make Latin studies more attractive and the language more assimilable. Present-day attitudes of students toward Latin are apt to be unfavorable, ranging from indifference to bitter hostility. Such attitudes may be softened by a judicious alternation of mixing of classical Latin, written by Romans before Christ, with mediaeval Latin composed only half so long ago.

In answer to letters recently sent to 48 state departments of education in an attempt to determine attitude toward the study of Latin in the secondary schools, 24 superintendents stated that they were distinctly friendly, 15 said that they were sympathetic, while 7 expressed themselves as being neutral.—*F. E. Sabin.*

We do not doubt the accuracy of these figures as given by Miss Sabin. Judging, however, from the activities of certain state departments of education, an actual hostility towards

the classics does exist therein, and the greater pity is that in some instances they have been successful in transmitting this hostility to certain of our own religious communities.

The Departments of Latin and Greek of the Catholic University of America have on hand extra copies of its "Announcements for 1924-25." It contains a record of the aims and activities of the departments, together with general information touching thereon. The writer will gladly send copies of the same to anyone upon request.

A number of very important books for the teacher of the Classics has appeared recently, some of which are of special interest to Catholics. The following seem to me of real importance:

Christian Schools and Scholars, by Mother Frances Raphael, O.S.D. Sketches of education from the Christian Era to the Council of Trent. New edition edited by Walter Gumbley, O.P. Burns, Oates and Washburn.

The Daily Life of the Greeks and Romans, by Helen McClees. Metropolitan Museum of Art, New York.

The Legacy of the Ancient World, by W. G. de Burgh. Macdonald and Evans.

Essays in Early Christian History, by E. T. Merrill. Macmillan.

Ancient Rhetoric and Poetic, by C. S. Baldwin. Macmillan.

St. Antony the Hermit, by St. Athanasius; translated by McLaughlin. Burns, Oates and Washburn.

Herodotus, by T. R. Glover. University of California Press.

Some Problems in Roman History. Ten essays bearing on the administration and legislative work of Julius Caesar. Oxford University Press.

Greek Historical Thought from Homer to the Age of Heraclius, by A. J. Toynbee. Dent.

Greek Civilization and Character, by A. J. Toynbee. Dent.

Greek Literary Criticism, by J. D. Denniston. Dent.

The Philosophy of Grammar, by Otto Jespersen. Allen and Unwin.

Eternal Rome (in two volumes), by Grant Showerman. R. V. Coleman, 522 Fifth Avenue, N. Y. ROY J. DEFERRARI.

EDUCATIONAL NOTES

The following resolutions were adopted at the June meeting of the Catholic Educational Association:

General

To Our Holy Father, Pope Pius XI, we most respectfully offer our filial homage.

Our grateful acknowledgment is due to the Most Reverend Sebastian G. Messmer, D.D., Archbishop of Milwaukee, who invited the Catholic Educational Association to hold its convention in this city and whose keen personal interest in our work has been so manifest.

We are likewise grateful to the local Committee on Arrangements and especially to its chairman, Rev. Joseph Barbian; to the Catholic Parent-Teacher Association, as well as to all others who have labored to perfect the arrangements for this convention and to make its work so completely a success.

If the nation is to continue to be strong and prosperous, religious conviction and practice must be strengthened in the lives of the young. Catholic schools and colleges, in seeking to develop character based upon religion, are thereby serving the highest interests of the republic.

While we fully recognize that the child has rights that must be respected, we hold that a sound education will lay due stress on his duties and responsibilities. Contrary to what is so often asserted, obedience is not the last virtue to be taught in the schools of a democracy. By no other principle can respect for the fundamental laws of God and country be maintained among our citizens.

Since experience has discovered serious defects in the present organization of the American schools and since schoolmen throughout the country are attempting reforms that affect the very fundamentals of American education, it is of utmost importance that we as Catholics face the task of reorganization with a constructive program that is based on sound principles.

Catholic teachers cannot be too strongly urged to avail themselves of the aids to better teaching made possible by the advance of pedagogical science. We need scarcely point out, however, that since the spirit of a materialistic philosophy infects so many of the current pedagogical writings, constant care must be taken to keep ever clearly before the minds of our teachers the doctrines of Holy Church and the principles of Catholic philosophy.

In a democratic society such as ours there is need of a variety of schools corresponding to varying needs and social conditions.

Schools for the children of immigrants which provide for the religious instruction of such children have at present a place of distinct importance, especially since in addition to religion they teach civics, American history and the other subjects that have to do directly with the duties of citizenship.

Whereas, the work of the Preparatory Seminary is of such a nature as to call for the consideration of special problems apart from the Major Seminary; be it

Resolved, that the Preparatory Seminary Section go on record as favoring the continuation of separate meetings for this section at the annual convention of the Catholic Educational Association.

Resolved, that preparatory seminaries having a full course of six years be encouraged to meet the requirements for recognition as junior colleges.

Major Seminary Department

The Seminary Department expresses to His Grace Archbishop Messmer and to the Committee on Arrangements appointed by him its deep sense of appreciation for their generous hospitality during this convention.

As St. Thomas Aquinas has been proposed again to us by the present reigning Pontiff Pius XI as the Master Guide in our philosophical and theological studies, and as the decree *Studiorum Ducem* has been the subject of this present conference, we record our gratification at the spirit shown by the seminaries in loyally following out the provisions of this decree.

As the purpose of our seminary work is to form worthy priests capable of directing themselves and the souls intrusted to them in the spiritual life, it is the sense of this meeting that ascetical theology should be systematically studied with a suitable text and that the curriculum should be so ordered as to provide for such courses.

Department of Colleges and Secondary Schools

1. We declare that Catholic schools receive their authority to exist from Jesus Christ and His Holy Church. "Go forth and teach" is the command and injunction, even though indirect, on which they base their reason for existence.

2. We note with joy not only a gratifying increase of the number of Catholic students in Catholic colleges, but also a universal effort to continue in improving our higher institutions of learning so as to keep them worthy of the confidence of our people as well as of the respect of regional and other standardizing agencies.

3. We urge our colleges to continue in their many efforts to train their students for literary craftsmanship and productive scholarship to the end that these prospective leaders in Church

and State may be well fitted to wield the pen in the cause of the truth.

4. We approve and encourage the publication of the *Catholic Readers' Guide to Periodical Literature* as proposed by the Library Section of the Department of Colleges and Secondary Schools.

5. We declare that in this age of social consciousness and of social cooperation, when new obligations rest upon the educated man, and when new tasks are therefore confronting our schools, it is the duty of Catholic educators to stress the social studies, i.e., history, political economy, civics, and sociology.

6. We heartily endorse the movement to make Catholic secondary education more generally available, and we look forward to the day when every competent Catholic boy and girl will be found in a Catholic secondary school. That this ideal may be realized more perfectly and more intelligently, we urge that Catholic educators give their earnest thought to the many problems that are involved in secondary education.

7. We recognize that the problem of educational readjustment is most pressing at this time; that this problem is especially acute in secondary education and that earnest study must be given in particular to the questions of the time element, the purpose of high-school training, the nature of the curriculum, and the recruiting and training of teachers, along with an evaluation of the proposed new units, namely, the junior high school, the senior high school, and the junior college.

8. We heartily approve of the efforts made in accordance with the wishes and recommendations of the Holy Father to promote international good-will among the educated classes and more particularly among Catholic students, and recommend to institutions affiliated with our association to take an active interest in the organizations—such as the *Pax Romana*—that are devoted to this purpose.

Parish School Department

1. Since the purpose of the Catholic school is to promote the best interests of mind, heart and soul, the welfare of the nation and the glory of God, we voice our determination to provide the religious, moral, mental and physical elements which constitute true education.

2. A glance at the present-day tendency in general education to restore religion to its place in the school moves us to a wider appreciation of the work the Church is doing for the development through religion of a better citizenship, and inspires us to essay even greater things in the future.

3. The valid physical principle of *mens sana in corpore sano*, and the still more vital religious principle taught by the Catechism that we must take care of the body as well as the soul,

make it imperative that teachers look well to this work, both as regards their own physical welfare and that of their charges. Furthermore, we recommend that they study the relation between health and holiness, which study will direct them safely between the Scylla of pagan physical fitness and the Charybdis of a false mysticism.

4. The usefulness for teacher and pupil of certain educational measurements in the parish school having been proved, we suggest their inclusion by diocesan superintendents in their respective school systems; further, that our teachers improve this opportunity by qualifying in the mastery and application of such tests for their own teacher benefit and the welfare of their classes.

5. Deeply conscious that the maximum of efficiency can be neither attained nor expected until our schools are completely staffed by religious teachers, and keenly realizing that the difficulties occasioned by the great dearth of teaching sisters and brothers are becoming more acute with each succeeding year, the Parish School Department recommends that all who are intimately and directly associated with Catholic elementary education, pastors, teachers and diocesan superintendents, will do all in their power by private prayer, public novenas and the inauguration of dignified recruiting campaigns to the end that the Catholic youth of our land may be eager to hear a divine call and be strengthened to carry out its responsibilities.

Deaf-Mute Section

Whereas, notwithstanding the resolutions of previous conferences requesting and urging pastors and teachers of our parish schools to furnish the names and addresses of deaf children within their respective parishes, there still remain thousands of Catholic deaf children who are deprived of proper religious instruction and training; and,

Whereas, the Catholic schools for the deaf are a necessary complement of our parish school system, supplying to the deaf that which cannot be imparted in the parish school from which their defect bars them, and

Whereas, It is the purpose of the Deaf-Mute Section to standardize the curriculum of the schools for the deaf and to maintain them on the same high level established for the parish schools, be it

Resolved, that we, the members of the Deaf-Mute Conference, now appeal to the Mother Generals of the various Sisterhoods for active cooperation in our mutual cause, and request them to urge the members of their respective communities to forward the names and addresses of the deaf children to the nearest Catholic school for the deaf. Be it

Resolved, that the Mother Generals of the various communi-

ties now engaged in this noble and meritorious work be requested to send representatives of every school to each meeting of the Catholic Deaf-Mute Conference.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

One of the most important meetings of the National Conference of Catholic Charities which will be held in Des Moines, Iowa, September 7 to 11, inclusive, will be a general meeting which will be devoted to discussion of Catholic Education and Social Work. On the evening of September 10, under the caption, "Popularizing Social Work Among Catholics," this subject will be presented by two distinguished churchmen, Most Rev. Austin Dowling, Archbishop of the Diocese of St. Paul, and Rev. Dr. Wm. J. Kerby, of the Catholic University.

There is great need for Catholic laymen and women, trained in social service. Recognition of this need has led to the establishment of Catholic Social Service Schools and Departments of Social Science in a number of Catholic universities and colleges.

In selecting the speakers for discussion of this topic the Program Committee has enlisted the interests of two persons eminently fitted to cover the field. Archbishop Dowling has initiated Catholic social work which is outstanding. The St. Paul Bureau of Catholic Charities is one of the most progressive agencies in the progressive State of Minnesota. The Social Studies School of St. Paul has the support and interest of hundreds of persons who annually take one or several of the courses.

Father Kerby, professor of sociology at the Catholic University, Washington, D. C., is an internationally known expert on social questions. His work, "The Social Mission of Charity," is a textbook for classes in social service schools. Father Kerby's was the mind which conceived the organization of the National Conference of Catholic Charities; his was the vision which projected the enterprise, and guided it through its early years to a sound foundation.

Other distinguished speakers on the program include Mr. John Callahan, state superintendent of education of Wisconsin, and Rev. Louis J. Fries, of Vernal, Utah. Mr. Callahan will present the subject, "Education and Social Work."

Father Fries, who will discuss the subject, "Symptoms of Delinquency and Methods of Dealing with Them," is well

equipped to handle this topic because of his important experience in research along these lines.

MR. CHESTERTON REPLIES TO MR. WELLS

Since his ill-judged attack on Catholic education drew from Mr. Chesterton the letter printed below, intelligent Catholics are indebted, for once at least, to Mr. H. G. Wells for a delightful bit of reading.

SIR: I would not appear to persecute either you or Mr. H. G. Wells with letters; but as he seems to be haunted, one might almost say hag-ridden, by the hated topic of Catholic education and the Catholic vote, it seems well that some of his old friends should attempt to soothe him on the subject. Of course, he talks of Catholic teaching as if it were some perverse and superfluous extra; and compares it to a mumbo-jumbo superstition which should declare the earth flat and forbid bread to be eaten or the sexes to meet.

May I state one very simple truth to start with? If he wants to know why we wish Catholic schools to be Catholic, one reason is that they will be the only places *safe* from the superstition of mumbo-jumbo. They are the only places left in which we can be sure nowadays that people will *not* be taught that it is a sin to eat bread or a sin to meet the opposite sex. I have just been reading a popular sensational newspaper, published in the town which contains the University of Harvard. It proclaims in gigantic letters that it is a sin to eat sweets, a sin to smoke tobacco, a sin to eat sugar, a sin to drink coffee, and a triumph of all the powers of hell, destroying all human virtues, to indulge in a cup of tea. Now we are quite sure that nobody in a Catholic school will ever be loaded with this chain of new sins. But it is the only school we can be sure of. The American faddists I quoted all appealed to science, to education, to progress, exactly as Mr. Wells does. These fads might sweep America like the fad of prohibition; the American example might be urged on England like the example of prohibition. But in America or England the Catholic institution will always remain like a little island of liberty and sanity amid these frothing and driving tides of fanaticism.

I will not argue with another correspondent who raises the old cry that the Italians are illiterate; though that cry is certainly something like a proof that the English are uneducated. I will merely hint in passing that all Protestant education is a belated attempt to cure a purely Protestant ignorance. Industrialism having locked up its populace in a labyrinth of slums, Catholics and all, it has to teach them by diagrams that milk comes from a cow, and everything that the Italian peasant knows

at first hand. Reliance on printed matter becomes abnormally important; Catholic townsfolk have to take it up like other people and do better than most. But reliance on printed matter is at best a medicine and at worst a poison. And whole files of vulgar plutocratic Sunday papers do not contain so much culture as is contained in the mere language of Catholicism, known to any peasant who calls Our Lady the Tower of Ivory or the Star of the Sea. It will also be found instructive to make a list of the historical figures who were Italians, and often Italian peasants. And, talking about Italians, it might be added that when Mr. Wells compares all Catholics to Flat-Earthers, indifferent to scientific discovery, it is rather unlucky for him that the first name he has to mention is that of Christopher Columbus.

Yours truly,

G. K. CHESTERTON.

EDUCATIONAL PERIODICALS

The American School Board Journal (August): Harry R. Trusler, Dean, College of Law, University of Florida, outlines concisely the most significant "Recent Decisions on School Law," illustrating thereby the tendency of the courts to conserve liberty and constitutional guarantees. Charles E. Scott continues a series of articles on "Educational Supervision," dealing, under the sub-title of "Supervision in Operation," with Methods of supervision, Objective, Statistical, and special. "A Comparison of the Grades and Intelligence Quotients of Athletes and Non-athletes in High School" is made by J. H. Hull, the conclusion of which, based on an investigation limited to a single school, is that athletics tend to lower the standard of academic work. S. G. Skaaland, in an article on "Office System in a Small School," offers helpful suggestions for dealing with the work of the superintendent's office, giving cuts of cards suggested for school records. The editors have compiled a survey consisting of accredited statements from two hundred American cities, indicating their school-building programs and the proposed means of financing these operations. "Shall Boards of Education Be Independent of Municipal Control?" is the subject of an interesting article by W. S. Deffenbaugh of the Bureau of Education. Harlan C. Hines writes on "The Selection of Teachers for the City of Cincinnati." Ruth Thompson's contribution, "New School Buildings in San Francisco," with illustrations and plans is worthy of note.

Catholic School Interests (July): Ann Nicholson, Ph.D., contributes, in the form of a succinct outline, "Standards for Text-book Adoptions (What a good text, in general, should include)," and thereby offers a comprehensive guide in the appraisal of textbooks. In an interesting study of "Different Types of Reading," Rev. John A. O'Brien, Ph.D., discusses the relative importance of fluency and analysis in silent reading, and also the methods of cultivating both forms in the various grades. The important subject of "Vocational Advisement" is treated by Sister Josefita Maria, S.S.J., A.M. Contending that "one of the great functions of education is to guide persons in making wise selections in life," the author shows how teachers may accomplish such work. Margaret Doherty gives a selected Bibliography on High School Dramatics, which should prove helpful to those in charge of this work.

The Elementary School Journal (June): In an article entitled "The Junior Schools of San Antonio, Texas," Charles H. Judd, of the University of Chicago, describes what he calls "one of the most complete reorganizations which has ever been undertaken in an American city." The organization and administration of ten institutions established a year ago in San Antonio would appear to be a successful as well as extensive experiment in the junior high school field. "The Elementary School Principal from the Teacher's Point of View" is the subject of a study made by A. H. Horral. Replies from 500 teachers to the author's questionnaire indicated that the qualities most generally demanded of a principal are tact, ability to discipline well, and the appreciation of the points of view of the parent, the teacher and the pupil. A majority of teachers registered no preference for a man or woman principal. Anna M. Engel is the author of an article entitled "Characteristic and Significant Differences between X and Z Pupils in Detroit Public Schools." The marked contrasts between the brightest and dullest children are classified as physical, moral, mental, pedagogical and social. "Accessory Causes of First Grade Retardation" by Edna A. Collamore is based on a survey which clearly shows the reality and complexity of this problem. F. B. Knight and A. O. H. Setzafandt contribute an article on "Transfer within a Narrow Mental Function." The authors dispute alike the omnipresence and the utter absence of transfer and tabulate the results of an

experiment which proves the existence of transfer in the narrow mental function of the addition of fractions. Two other interesting articles are: "How Much Are Illinois Pupils Out of School?" by C. W. Odell, and "The Adaptation of Subject-matter and Instructional Methods to Grammar-grade Groups of Varying Ability" by Bertha M. Courts.

The English Journal (June): That "the attempt to write the easiest verse will arouse respect, at least, for the great master serving as a model" is the theory upon which Florence Williams builds her interesting method of cultivating in her students a love of poetry. Her article, "Poetic Appreciation Through the Writing of Verse," concludes with selections from the work of her pupils. Ida E. Melson also contributes "Current Reading as a Stimulus," in which she describes the method by which she aims to help students bridge the gap between "Classic" and "Popular" literature. "Sentence Outline, Outlined Sentence, and Parallel Structure" is the title of A. Starbuck's article, in which the sentence outline, a recent variation of the topic outline, is shown as a useful aid in sentence structure and particularly in parallel constructions. "Junior High School Composition Again," by E. A. Cross, and "Willa Cather," by Percy H. Boynton, will also be found very interesting reading.

The Pedagogical Seminary (June): In his article "Psychological Examination of Pre-school Age Children" (A Demonstration of the Classification of Children According to Ability), David Mitchell tabulates and expounds the results of the examination of 1,000 children of about six years of age by the New York State Association of Consulting Psychologists. "Repetition and Association in Learning" is the subject of a contribution by H. R. Reed, in which the author describes experiments showing the importance, in the process of learning, of association, or the connecting of new material with that already known. From the examination of what is termed her "Fall Catch," Edna A. Collamore finds material for an interesting paper on "An Analysis of a First-grade Group." "Correlation of the Grades in Practice Teaching Received by Seniors in a College for Teachers, with Their Scores in the Thurstone Group Intelligence Test," by Hazel E. Cooper, discusses the problem of determining teaching power and the relationship between teaching efficiency and intellectual ability.

K. J. C.

REVIEWS AND NOTICES

History of Mathematics, Vol. 1, by David Eugene Smith; Ginn and Company. Pp. xxii+596.

Teachers and students of mathematics will be interested in this *History of Mathematics* by Professor Smith. A new history of our subject, or even of individual phases of it, does not appear very often. All are welcome. When they come from one so well known in this field both as a teacher and a writer, they are still more welcome.

This history is to be in two volumes. The subtitle of this, the first volume, is: "General Survey of the History of Elementary Mathematics." The work has been arbitrarily divided into definite chronological periods as is seen from the following chapter headings: Chapter I, Prehistoric Mathematics; II, The Historic Period Down to 1000 B.C.; III, The Period from 1000 B.C. to 300 B.C.; IV, The Period from 300 B.C. to 500 A.D.; V, The Period from 500 to 1000; VI, The Occident from 1000 to 1500; VII, The Orient from 1000 to 1500; VIII, The Sixteenth Century; IX, The Seventeenth Century; X, The Eighteenth Century and After. Each chapter is further subdivided and the mathematicians of the period grouped under racial headings.

The general plan followed is to list in each subdivision those who contributed to the science, giving each man's contribution. A mere statement of such facts would have made very dry reading. Enough biographical data is given to afford relief. In many cases this is supplemented by footnotes. The author is not led into the consideration of controversial questions, such as the treatment of Galileo, or the Newton-Liebnitz origin of the calculus.

He begins at "The Beginning." When this was, of course, we do not know. Certain evidence of prehistoric culture is to be had. No dates can be assigned nor is it necessary that they should be. The first chapter is short but interesting. One does not have to agree with his conclusions. In this borderland, every man for himself.

Chapters III and IV treat of the Grecian development of mathematics. The standard work in this field is Sir T. L. Heath's "A History of Greek Mathematics," in two volumes.

The ninety or so pages devoted to it here gives one a rapid and fair idea of development in this age.

More space seems to be devoted in this book to the development of mathematics in the Orient than in others of about the same size. The Orient influenced little, if any, the work in the Occident, yet it forms an interesting part of the history.

Being a survey of elementary mathematics, the author would have been justified in stopping with the close of the seventeenth century. Since that time there has been practically no development in subject matter. Methods of presentation have greatly changed. The last chapter gives an idea of the trend of mathematics during the last two centuries.

Mention should be made of a number of interesting features of this book. A bibliography of the more important works on the history of mathematics is given at the beginning. This is supplemented by footnotes whenever necessary. At the end of each chapter there is a list of topics for discussion. Some may be answered from the text. Others suggest more extended fields for study. The book is profusely illustrated.

Volume II is to be a history of the development of the more important topics in elementary mathematics. We look forward to it with interest.

J. NELSON RICE.

What is the Good of Greek? A Public Lecture, given at Melbourne by the invitation of the university on 22 June, 1923, Sir William Irvine, K.C.M.G., Lieutenant Governor and Chief Justice of Victoria, in the chair, by J. W. Mackail, Oxford: At the Clarendon Press, 1924. Pp. 22.

The subject of this pamphlet is a question which was constantly being put to American educators of the last generation. The present generation of Americans seems to regard Greek as gone forever, or so nearly vanished as to merit no consideration. Some educators, however, and they are by no means all Catholics, have been fighting hard and with an honest conviction as to the true worth of their cause to restore Greek to something like its proper place in our high school curriculum. For them the present essay is most timely.

Professor Mackail has no new arguments to put forth. The question is an old one, and has been answered often in detail before now. The question is, however, answered for the first

time in Professor Mackail's artistic style. He tells us among other things that Greek lies at the base of humanism, and that it was through the Greek genius that man became fully human; and that without Greek the humanistic mastery of life remains incomplete. He speaks of the utter failure of translations to replace the originals, and states his case pointedly in the words of Gilbert Murray, "When we translate it, the glory is gone." We are told truthfully that, "There is no ethical or political or social problem of our own day which the Greek mind did not raise, and of which, whether with success or with failure, it did not attempt a logical solution." Professor Mackail then treats of the genius of the Greek language, a sense of the human ideal as created in Greece, the good of a little Greek, etc., etc.

The following passage deserves to be quoted in full:

"It has been noted by a thoughtful observer, as the great weakness of American civilization, that there is no aspiration in cities or communities, to intellectual leadership; that the rivalry which is a powerful and need not be an ignoble stimulus to progress extends only to growth of numbers, or material wealth, or industrial output. Is this true of Australia also, or of Melbourne?"

ROY J. DEFERRARI.

Lessons in Scholastic Philosophy, by Michael W. Shallo, S.J., with an Outline of History of Philosophy by Patrick J. Foote, S.J. Philadelphia: The Peter Reilly Company, 1923. Pp. 423.

The present edition of this work is but a reprint of the former editions without any change whatsoever. It has been and will continue to be serviceable to beginners in the study of Scholastic Philosophy, since the elements of Scholastic have been put into one volume written in excellent English.

One could admit that it was not imperative to revise the parts which treat of Logic, Metaphysics, Rational Psychology and Natural Theology. However, the same may not be said of the treatise on Cosmology. It is regrettable that this portion of the volume has not been revised in conformity with the most recent data of the natural sciences. Thus one reads that there are sixty-seven chemical elements, whereas eighty-seven have been discovered up to the present time. We find no mention of the Electron Theory. Radioactivity is quite ignored. A large part

of the argumentation directed against the Theory of Evolution must be regarded as irrelevant. It certainly cannot be asserted that the author's views on Evolution are representative of advanced Catholic teaching on the philosophy of nature of today.

Moreover, today it is not customary to introduce such topics as somnambulism, hallucination and hypnosis in treatises on Cosmology.

The Historical Outline of Scholastic Philosophy which has been added to the present edition of Shallo's work has a laudable purpose, but it is really too brief to be of much benefit to the student. It is unpardonable for one writing on Scholastic Philosophy to call Canon Nys of the University of Louvain, Mr. Nys, and Professor De Wulf, a layman, Mgr. De Wulf (p. 35).

One cannot refrain from expressing the hope that the next edition of "Scholastic Philosophy" will be a revised edition and not a reprint.

J. J. ROLBIECKI.

Your Washington and Mine, by Louise Payson Latimer. New York: Charles Scribner's Sons, 1924. Pp. 382.

This book is more than a history of the city of Washington; it is more than a description of a tourist center; it is what can truly be called a romance of the building of the Nation's Capitol. Yet the volume contains a wealth of historical information, perhaps more than can be found in any one book ever published on the subject. And as a work of description, it gives the reader a picture of Washington that is vivid of the past and present, and outlines what is to be hoped for in the future development of the capital city.

The author has made Washington something more than a city of public buildings and beautiful parks, and the home of nearly half a million disfranchised citizens of the United States. She has made it live again as the ideal of its founders who were also the founders of our great Republic. And it is the spirit of this ideal distinct in its pages that raises the book above the commonplace and gives it the right to be classed as a romance.

Still it is the amount of historical material condensed within its three hundred and eighty some pages that will give the volume its greatest value. It is plain that this was the aim which Miss Latimer had in view when writing the book. She has written to

supply a need—a book that will give the story of Washington from its early beginnings up to the present day, yet a book that could be used in the classroom and the home, and come within a reasonable purchasing price. The required condensing that necessarily followed occasionally seems to be a fault, as in the case of the chapter on the period from 1814 to 1850 which is covered in eight pages, but taking the book as a whole it is clear that the most valuable matter has been preserved and that what has been sacrificed for abbreviation has added to the readableness of the book.

As a supplementary work in the teaching of American history and civics, teachers will find the volume of service in the classroom. But its usefulness is not limited to the teacher's personal use. Students from the sixth grade up will find the book easy reading. Its appeal, in fact, will not be confined to any class as those interested in the affairs of our country should discover in the book much that will give the seat of the government of the nation a closer connection with the history of America, not only as to our civil history, but even as to the relation of the Capital with the great leaders who first gave us our start toward the development of the Republic of which we are now a living part. Such men as George Washington, Thomas Jefferson, the Adamases, James Madison and James Monroe have left their imprint upon the city, and Miss Latimer makes one feel their influence. The architects and engineers who first designed and began the construction of Washington and its buildings are more than mere names of the past. They are seen in the light of nation builders.

The early colonial history of the surrounding country is not forgotten. The old families of Maryland and Virginia who gave so much both in material goods and patriotic spirit to found on the banks of the Potomac a residence for the government of the United States are credited for the part that they played in the early social and political life of the "Federal City."

The chapters on the "Potomac River," "Mount Vernon," "Arlington," and "Georgetown" are especially full of local color and early historical life. To many the importance that the Potomac once held in the minds of the Fathers of the country will be a surprise. It was a river of commerce along which were situated large plantations from which were shipped tobacco and

other products, bound for many parts of the world. Even today the upper Potomac claims in Cumberland the second largest city in Maryland. "Seven railroads and the Chesapeake and Ohio Canal connect the city with the country in every direction."

Of the wars of our country the Potomac has seen much. Ninety-five miles below Washington on the Virginia shore, where the Yeocomico River flows into the Potomac, the smallest and bloodiest battle of the War of 1812 was fought, when Midshipman Sigourney of the U. S. S. *Asp* was attacked by Captain Rattray of the British ships *Mohawk* and *Contest*; the British forces outnumbered the American over three to one, and the Americans were defeated. Near this spot a monument to Sigourney has been erected." Before this General Braddock had sailed up the stream on his way "to that fatal fight with the French and Indians." The Potomac colonists sent one of their own sons to be the nation's leader in the War of Independence. And during the Civil War the river became the boundary between the North and the South.

All of this the river has seen, and reminders of those various epochs of the country's history are found to this day. Many of the stately mansions of early times are still standing in excellent state of preservation. One can easily be translated to other days by a visit to some of these old places with the odor of box still clinging about them.

It is such information as contained in this chapter on the Potomac River that is difficult to find published in a single volume and which adds to the value of the work. And although for those residing in the immediate vicinity of the river, these facts will be of most service, still all Americans should have a pride in the land where the home of their government was built, and consequently will enjoy reading of the events that played so important a part in the history of that locality.

The numerous illustrations are particularly well selected. Some are of old Washington and add to the spirit of the early days. The new ones are up to date and show the buildings with their improvements.

Miss Latimer deserves credit for her work. She has been unsparing in her labor and has produced a book that is worthy of the beautiful city of which it is written.

C. EDWARD LLUFRIO, C.S.P.

Boys and Girls of Wake-Up Town, by J. Mace Andress. New York: Ginn and Company, 1924. Pp. 218.

"Boys and Girls of Wake-Up Town" is a fascinating little book brimful of suggestions to every teacher who feels the responsibility she is under of leading our boys and girls to form correct health habits. It is especially valuable at this time when school authorities throughout the country are bending every effort to procure health education to the end that the number of those who yearly fall by the wayside may be notably decreased. These efforts are evidenced in the tendency to revise the curriculum to meet the physical, mental and spiritual needs of the child.

The author realizes that all important as the formation of correct health habits are, he can never hope to lead the children to build them up preaching about them nor by writing hard and fast facts about them. He appreciates the necessity of putting the truths he would teach in a pleasing setting. He shows us what a class can do when the proper appeal has been made.

The interest is aroused and sustained from the first page. The very names applied to the several characters catch our fanciful imagination and at the same time betray the dominant faults and virtues of each one. The questions at the end of the chapters offer valuable points of departure for correlating the health work with the other exercises of the day. Incidentally the author drives home the deep truth that reward comes from obedience to law and that punishment follows its every infraction.

Written large across each page is the fact that the adult portion of every community is reformed largely through its school. This truth tends to remind the teacher of her tremendous responsibility of offering suitable leadership. At the Health Education Conference held at the Massachusetts Institute of Technology, Cambridge, from June 23 to 28, and attended by educators, pediatricians, physicians, nurses, nutritionists, and public health specialists from all geographical sections of the United States, the opinion was expressed that "the ultimate responsibility for the health education of the child lies with the classroom teacher"—the teacher is "the cloud by day and the pillar of fire by night" who will lead her children into the promised land of health and happiness."

If this little book were on the desk of every teacher in our elementary grades, the time would not be far distant when the evils of truancy and of retardation would be eliminated from our school system.

SISTER MARY ALMA.

The Constitution of the United States, by Raymond Garfield Gettell. Boston: Ginn and Company, 1924. Pp. 213.

Professor Gettell of the University of California, author of the well-known *Introduction to Political Science*, has in *The Constitution of the United States* contributed a handy and highly serviceable book for use in government classes in high schools and academies. Each chapter has a short, selected list of readings, topics for further study, and questions for class discussion. The appendix includes about two hundred review questions covering thoroughly the government and history of our nation, *The Mayflower Compact*, *Declaration of Independence*, *The Constitution*, and a chart giving a list of the states, the date of their entrance into the union, area, population, representation in Congress, and electoral vote.

It is safe to assert that any student who will master this little volume, read the bulk of the references cited, and answer the test questions, will have completed the equivalent of a good college year's work in American government. Teachers, and candidates for civil service, consular, and preliminary bar examinations will all find the manual equally valuable.

RICHARD J. PURCELL.

The Constitution of the United States, with Comment and Explanation, by Alvin M. Higgins. Yonkers: World Book Company, 1924. Pp. 56.

This pamphlet sold at a nominal figure contains the Constitution, article by article, and section by section, each followed by a paragraph or more of explanation. The comment is sound and practical. The work of an active New York lawyer, the consideration of the document is naturally from a legal rather than a historical point of view. It is readable and simple in style, so that it should prove valuable to the prospective citizen, the teacher of grade civics, and to the high school class in civics. It is not intended as a textbook but rather as a supplement to any manual of citizenship used in the grades or high school.

The high school teacher, however, should only use it as an outline; for her own reading must of necessity be more advanced. Her book-shelf should carry such volumes as, C. A. Beard, *American Government and Politics*; F. A. Ogg and Ray, P. O., *Introduction to American Government*; James Bryce, *American Commonwealth*; Woodrow Wilson, *Congressional Government*; or W. B. Monro, *Government of the United States*. She might well study at least one of the following standard volumes on the Constitution: R. L. Schuyler, *The Constitution of the United States*; Max Farrand, *The Framing of the Constitution*; C. A. Beard, *Economic Interpretation of the Constitution*.

In the same way the grade teacher should master some of the following volumes, which incidentally might well be placed on the high school reserve shelves for the senior class in civics or citizenship: D. C. Hill, *Community Life and Civic Problems*; Bridget T. Hayes, *American Democracy*; Grace Turkington, *Community Civics*; C. A. and M. R. Beard, *American Citizenship*; J. B. Howe, *New Era Civics*; F. A. Magruder, *American Government*; R. O. Hughes, *Economic Civics*; and Charles H. McCarthy, *Civil Government*. The teacher must read beyond the handy outlines, and the class manuals, no matter how good they may be. Furthermore, she must not confine herself to a single text with its one-man interpretation. For some reading, time must be made, if the grade and high school teachers in our schools are to teach well and gradually improve.

RICHARD J. PURCELL.

Books Received

Textbooks

Andress, J. Mace, and Annie Turner Andress, *A Journey to Health Land*. Boston: Ginn and Company, 1924, pp. v+194. An effort to arouse children's interest in health habits.

Andrews, Jane, *Seven Little Sisters, Who Live in the Round Ball That Floats in the Air*. Boston: Ginn and Company, 1924, pp. v+119. Price, 64 cents. New edition of a book first published in 1888, presenting geography of the world in the form most attractive to primary grades.

Buck, Charles Edgar, B.B.A., *The Business Letter-Writers'*

Manual. New York: George H. Doran, 1924, pp. x+232. Usable for reference or textbook on the technique of commercial correspondence.

Caldwell, Otis William, and William Lewis Eikenberry, *Elements of General Science*. New York: Ginn and Company, 1924, pp. xiii+445. A new, wholly rewritten edition containing material on gas and electric engines, radio work, vitamin studies and other subjects.

Cheron, Jeanne, and Eunice Morgan Schench, *A Handbook of French Correspondence*. New York: Oxford University Press, 1924, pp. x+125. Price, 85 cents. A book which demonstrates the differences between French and English correspondence and affords practice material for the English student.

Daudet, Alphonse, *Le Nabab*, edited by Benjamin W. Well, Ph.D. Boston: Ginn and Company, 1924, pp. xxvi+313. Price, 96 cents. Abridged from the 97th edition, with notes, exercises and vocabulary by the editor.

Giddings, Thadeus P., Will Earhart, Ralph L. Baldwin, and Elbridge W. Newton, *Intermediate Music*. Boston: Ginn and Company, 1924, pp. 224. A schoolroom song book of various and suitable selections.

Waters, Henry Jackson, *Essentials of the New Agriculture*. Boston: Ginn and Company, 1924, pp. viii+549. Price, \$1.60. This text is written with the distinct purpose in mind of creating an intelligent and abiding interest in agriculture and seems likely to achieve its aim.

Whitebeck, Ray Hughes, *Industrial Geography* (Production, Manufacture, Commerce). New York: American Book Company, 1924, pp. 608. Simple in language and interesting in content.

Borrow, George Henry, *Selections from the Works of, with Essays by Richard Ford, Leslie Stephen and George Saintsbury*. New York: Oxford University Press, 1924, pp. 224. Price, \$1.20.

Cotel, Father Peter, S.J., *Catechism of the Vows*. New York: Benziger Brothers, 1924, pp. 96. Price, 50 cents. Twenty-eighth edition, carefully revised and harmonized with the Code of Canon Law by Father Emile Jombart, S.J., and translated by Father William McCabe, S.J.

Garrod, H. W., *Byron; 1824-1924*. New York: Oxford Uni-

versity Press, 1924, pp. 22. Price, 50 cents. A lecture delivered before the University of Oxford on the occasion of the centenary of the poet's death.

Hart, Joseph K., *Social Life and Institutions, an Elementary Study of Society*. Yonkers-on-Hudson: World Book Company, 1924, pp. vi+423. Price, \$1.80.

Hearn, Lafcadio, and others, *Japanese Fairy Tales*. New York: Beni and Liveright, Inc., 1924, pp. 132. This collection of picturesque little stories, prettily illustrated, will meet all the varied requirements of small readers.

Joad, C. E. M., *Introduction to Modern Philosophy*. New York: Oxford University Press, 1924, pp. 110. Price, \$1.00.

Lascance, Rev. F. X., *The New Missal for Every Day* (A complete Missal in English). Revised edition. New York: Benziger Brothers, 1924, pp. vii+1,331. Price, \$2.75. To this edition have been added all the newest masses in their proper places.

More, Sir Thomas, *Selections from His English Works and from the Lives by Erasmus and Roper*. Edited by P. S. and H. M. Allen. New York: Oxford University Press, pp. xiv+191. Price, \$1.20. This volume affords an interesting little study of a most saintly and scholarly character.

Pamphlets

Diocese of Brooklyn, *Approved List of Textbooks, Maps, Flags, and Supplementary Works for Use in the Elementary Schools*. Brooklyn, 1924, pp. 28.

Department of the Interior, Bureau of Education, *Statistics of Private High Schools and Academies, 1921-22*. Washington, 1924, pp. 53. Prepared under the direction of Frank M. Phillips, Chief of the Division of Statistics.

The Catholic Club of the City of New York, *The Testimony of History for the Roman Catholic Church*. New York: 1924, pp. 30. Expounding the proposition that "the Papacy has been the great visible fact that has endured since the birth of Christianity to the present day."